

THE MIRROR of Mans lyfe.

Plainely describing, What weake
moulde we are made of: what
miseries we are subiect vn-
to: howe uncertaine
this life is: and what shal
be our ende.

Englisht by H. Kirton.



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TO THE RIGHT

Honorable, and his singular
good Lady, the Lady Anne, Countesse
of Penbroke, mother vnto the Ho-
norable Lord Compton. H.K.
vvisheth all honor and
long lyfe.



O auoyde
the faulte
of Ingrat-
titude, a-
mōgst the
olde Phi-

losophers beeyng accomp-
ted one of the gretest: I tho-
ght it good (ryght Honou-
rable) to dedicate this Boke
vnto you, as a token or argu-

¶.ij

ment

The Epistle

ment of my good will: rather
remembring, thā requiting
your bountifull curtesie. The
which Booke was written a-
bouethree hundred and thre-
score yeeres past, entituled
The miserie of man. The
contentes whereof, if with
deep and due iudgement we
doe consider, we shall easily
finde greate cause to make a
rechlesse accoūt of al world-
ly pomp & vanitie: & that
for great cause: For our life
in hir firste entrie into this
world,

Dedicatorie.

world, is encountred with thre
capital enimies, paine, care,
and sorow: Payne bids the
body battayle, care continu-
eth the skirmish, and sorowe
giueth the victorie. It is a
greeuous thing to behold our
first entertainement so dis-
pleasantly entreated: wee
lamente in the firste minute,
and rewe to the laste mo-
ment. No sooner born but
straight bounde hande and
foote, and cast into the cra-
dle as into a prison, wher we

¶.iij.

lie

The Epistle

lie long time fast fettered in
the feeblennesse of our owne
flesh. Then enter we into the
warres that holy Iob spea-
keth of, where he sayth: The
life of man is but warfare.
For there is no part of mans
age that he passeth ouer, in
the whiche he hath not some
combate to fight. The firste
conflict which we are to en-
dure, is infancy, in the which
time wee labour with the
lacke of reason, and fighte
with our own folly, not kno-
wing

Dedicatorie.

wing where we are, ne what
wee are, ne whence, nor for
what we come. Thē after a
time, we haue to strīue with
our hands and feete, vsing
them to learne their duties.
And in this conflictē wee doe
continue vntil the age of se-
uen yeres, al the whiche time
we are feble, weak, & with-
out iudgemēt or reason, not
able to help ourselues. These
yeeres ouerpassed, we warre
vnder the fear of the rod, in
spending time to learne some

¶.iiij. liberall

The Epistle

liberall science, or else some
other machanical arte, wher
by we may either aspire to
some high estate, or else pro-
cure our necessary sustenance
In the third part of our age,
we enter into a most perilous
skirmishe, fighting againste
the desires of the fleshe, a-
gainste fonde affections and
vaine imaginations, whiche
causeth the minde to be vn-
constāt, and to be caryed a-
way with sundry fancies.
Fourthly, we haue to encoun-
ter

Dedictory.

ter with manhoode. In this
warfare, we beare some coun-
tenance in the common welth,
ambitiouslye seeking after
honor and estimation, and
couetously affecting wealth
and riches. To this age is in-
cidēt the charge of wife and
children, the maintenaunce
of our family, & care of po-
steritie. After all these fo-
loweth the mayne battayle
which neuer taketh peace
with vs, vntil our dying day.
In this field we receiue ma-

The Epistle

ny wounds which neuer can
bee cured: as bleared eyes,
trẽbling hands, gowty feete,
deaf eares, wrinkled brows,
leane cheeks, lothsom breth,
baldnesse, corruption of sto-
macke, with many moe mi-
series infinite, whiche neuer
rest to vāquish the body with
furious assalts, ne to disqui-
et the minde with trouble-
some thoughts, & to wound
the conscience with the re-
membrance of things past.
And furthermore, suche is
the

Dedicatory.

*the vnhappy lot of life, that
all those things whiche wee
most greedily desire, as ho-
nor, riches, & plesures, wee
leauē them again speedily,
and in our greatest dangers
they do vs no good. Therfore
the wise Philosopher, being
demāded what was the gre-
test thing in the world? aun-
swered, it was the valiaunte
heart of a man, that coulde
cōtemne and lightly esteeme
the high & mighty things
of the world. For honor and
digni-*

The Epistle

*dignitie hath no assurance,
and in Fortunes fauoure is
no stabilitie. Philip king of
Macedone obtained in one
day three notable victories:
After the which he is sayd
to haue kneeled downe vpon
the grounde, holding vp his
bandes vnto the Heauens,
crying out in this wise: O
Lady Fortune most vncer-
tayne, O my happie destie-
nies, I humbly beseech you,
that after this greate honor
and glory, whiche you nowe
haue*

Dedicatory.

haue giuen mee, you woulde moderate and temper the troubles & afflictions which in time to come you will lay vpon mee. For commonly, gret prosperitie is a messenger to greuous calamitie, & nothing in this life is certayn or sure. As Socrates affirmed when he sayd, that the certaynest thing in this worlde was, that all things were vncertaine. It is written, that diuers Captaynes came vnto Agesilaus, and reque-

The Epistle

requested hym to walke vp
vnto the hill called Olym-
pus, where (saide they) you
shal see great wealthy mer-
chantes vttering a world of
riches and pretious Jewels.
His aunswere was this, if I
could buy or sell, yea or ex-
chāge their sorow for mirth,
sicknesse for helthe, deathe
for life: I would thē goe thi-
ther and spende all that I
haue: but I see (quoth he)
that the biers & sellers, yea
and the very things them-
selues

Dedictory.

*selues are condemned to die
and to perishe . Wherefore
neither the sight of any thig,
nor the obtayning of anye
thing there, can better mine
estate, or help me at the hour
of death, whē I must creepe
into my graue . For although
honor, wealthe, and riches,
beare great rule amōgst mē,
yet they preuaile not against
death. To veresie the same,
I could wishe (right Hono-
rable) other testimonie, thā
the lamentable funerals of*
your lo-

The Ladie
Compton.

The Epistle

loving daughter lately deceased: of whome I wil forbear to speake much, least the greene memory may rudely renew your forepassed sorowes. In whome, whiles she was, what might be wished that she wanted? Shee was indued with all excellēt gifts, as beautie, vertue, and fortune: Hir vertues were passing, and made hir comparable with any of hir equals: Hir beautie was singular, and made hir most amia-

Dedicatorie.

miable. What greater fortune, than to be nobly borne and to live in honor? Shee feared God, shee loued hir Prince, shee hated vice, and followed vertue: shee pitied the miserie of the afflicted, shee releued the necessitie of those that wanted: shee was the daughter of true nobilitie, the mirror of al curtesie, the mistresse of al modestie. To be short, shee did well and dyed well. Yet neyther noblenesse of birth, nor yet the gifts of nature or Fortune,
A. could

The Epistle

could keepe hir with vs: whe
death would haue hir. Thus
you may see, howe lothsome
our life is, and howe vncer-
tayne the transitorie things
of this world are. I hold him
therefore most wifest, that so
liueth as though he shoulde
always die. There came one
vnto Diogenes & sayd: O
what a miserable thing it is
to liue in this worlde: vnto
whom he answered: my frēd
you are deceiued, for it is no
misery for a man to liue, but
it is a miserable thing for a
man

Dedictory.

mā to liue euill. Whose answer we shall find most true. when wee shall bee called to make an account of our bayliwikes. For we haue beere no cōtinuall, mansion place: beeing made or created of two natures, wherof the one is mortall, and ruleth beere for a time, where fleshe and bloud bereth the sway: The other is celestial, which giueth feeling, vnderstāding, & iudgemēt vnto the erthly or mortall substāce: of the whiche if it be vndefiled in

A.ij. this

The Epistle.

this life, they both shal inhabite the place of perpetuall blisse, they shal receyue heauēly giftes and vertues, they shal accompany with Angels, they shal in a momēt sce frō one end of the worlde vnto the other, they shal penetrat the heauens and behold the throne of gods maiesty, wher shall be such ioy as no heart can think nor tōg expresse.

And so craving pardon for this my bolde attempte, I leaue you vnto the almighty, who alwayes in honor preserue your estate.

A Table containing the effect of this present Treatise.

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THE MIRROR of manslyfe.

The first Booke.

Of the Misery of mankynde.
Chapter fyrst.



If the Prophet Jeremy whom Hier. 28.
God blessed or sanctified in
his mothers wombe, did crye
out and pronounce of him selfe
these words: Why came I out
of my mothers wombe to behold with mine
eyes the labour and sorow of the world, and
that my dayes should be consumed in con-
fusion? if (I say) that holye Prophet did
spake thus of himselfe, what then shall I
say, whom my mother hath brought forth
in sinne? Truly I may well crye out, woe
is mee: and with mosse lamentable voyce
may say, O mother why hast thou brought
me forth the chyld of bitterness and so-
row? why did I not ende my dayes in my
mothers wombe? wherefore did I not pe- Iob. 3.
rishe
B.

rishe as soone as I came into the worlde? whye was I receyued in my mothers lappe, fedde and nourished with hir pappes, being bozne to destruction, and to bee the foode of fyre? would to God the place of my creation had bin my graue, and the house of my euerlasting conception: For the I shuld haue bin as though I had not bin at all, transferred from byrth to buriall. Who wil therefore giue a fountain of teares vnto mine eyes, that I may bewaile the miserable entrie of comming of man into thys worlde? the faultie and guiltie proceeding of man in this his conuersation? and the damnable or dangerous departure of the soule of man from the bodeye? I will therefore with teares consider and declare whereof man is made, what his doings are, and what perhappes shall become of him after this lyfe. Truelye man is made of earthe, conceyued in sinne, and bozne to payne. Hee doeth commit in this lyfe, wicked and synnfull turnes which bee not lawfull: foule and vnclane actes which bee not decent: and vayne things which are not expedient. Through his wickednesse hee shall become fowd to y^e fire, meat for worms, and

and a lump of putrifaction lothsome to behold. I will expound it more plainly. Man is made of dust, of clay, of ashes: he is conceyued in the wanton desire of fleshly luste, in the heate of carnall appetyte, in the foule delight of leacherye, and which is worse, in the spotte of sinne. Hee is bozne a seruant to labour, feare, and sorowe: and (which is more myserable) a subiecte to death. His doyngs are for the most part dangerous, whereby hee eyther offendeth God, butteth his neighbours, or, impayreth him selfe. Hee practiseth vnseemely and vnhonest things, whereby hee procureth infamy, defileth his conscience, and dishonnesteth him selfe. Hee occupyeth him selfe in vayne thynges, whereby hee doth neglect matters of importaunce: hee doeth despyse things which hee for his profite, and nothyng regardeth things which be necessarye. Hee shall become chaffe to the fyre which alwayes doeth burne vnquen- chably: Hee shall bee meate for the worme which alwayes doeth gnawe and deuour: and in fyne, he shall be an immortall masse of putrifaction, heaped full of horroz and lothlomenesse.

The do-
inges of
man.

what shal
become of
man.

Of the vile and base matter whereof man
is made. Chap. 2.

Gen. 2.

GOD hath made man of the slyme of the
earth, which is moze base than bee the o-
ther Elements, as it doth appeare by the se-
cond Chapter of Genesis. For he made the
Planettes and starres, of the fire: the blastes
and wyndes he created of the ayre: the fishes
and birdes of the water: but man and beasts
he did forme of the earth. Therefore if man
doe consider those thinges which bee made
of water, hee shall finde his substance vyle
and base: if hee haue respecte to those liuing
thinges which are created of the ayre, hee
shall acknowledge him selfe to be much in-
ferior: and if hee looke vppon those creatures
which bee made of fyre, hee shall iustly take
him selfe mozte abiecte of all. Hee shall not
compare him selfe with heauenly thinges,
neyther shall he presume to pferre him selfe
before earthly creatures, for that hee findeth
his owne substance not farre differing from
the sauage or brute beastes, & shall acknow-
ledge him selfe lyke vnto them. For wee e-
uidently see the death of men and beastes is
all one, the condition of them both is equal,
and man can doe no moze than the beaste in
this

Eccle. 3.

The booke
of the prea-
cher.

OF MANS LYFE.

Booke.

Innocent III

this respect: they be made of earth, and they
doe both returne agayne into earth. These
be the wordes of the wyle King Salomon.
Wherefore to conclude, what other thing
is man, but clay and ashes? Hereupon doth
man saye vnto God, Remember I beseech
thee O Lord, that thou hast made mee lyke
claye, and wilt reduce mee into dust. And ^{Man is}
hereupon doth God say again vnto man, ^{claye and}
thou arte dust, and shalt returne again into ^{ashes.}
dust. I am compar'd (saith holy Iob) to Iob. 10.
clay, and likened to embers and ashes. Clay
is made of water and dust, both of them re-
mayning, but ashes are made of wood and
fyre, both of them consuming or decaying. ^{Gene. 3.}
The mystery is manifest, but to be declared. ^{Iob. 3.}
more playner in another place. Wherefore
then doest thou were proude or insolent O
thou claye? or why doest thou extoll & mag-
nifie thy selfe O thou dust? and whereup-
pon mayest thou boast, beyng nothing but
ashes?

The corruption of mans Conception.

Chap. 3.

Thou mayest perhappes refuse these for-
mer reasons after this superficiall sort,
B. iij. saying,

Man is
made of
uncleane
seede.

Iob. 14.

Psal. 50.

Concepti-
on of two
sortes.

saying, that Adam was made of the slime
of the earth, and that thy being is from the
seede of man. True it is thou sayest: but yet
was Adam made of a pure and maydenlye
earth, and thou art created of an uncleane
and corrupte seede. And who can make
him cleane which is conceived of an ad-
ultered and defiled seede? or what is man
that hee should seeme pure and undefiled,
and that being borne of a woman he should
appeare iuste? For beholde (sayeth the
Propbet David) I am conceived in wic-
kednesse, and my mother hath brought me
forth in sinne: Not in one sinne onely,
nor in one kynde of offence, but in a mul-
titude of iniquities: That is to saye, in
the iniquities and sinnes of others. For
Conception is of two sortes. The one
is of seedes: and the other of natures. The
former conception is to be understood,
in offences personally committed: the se-
conde is, in offences contracted or taken by
others. The parentes doe commit offence
in the former conception: and the children
doe incurre offence in the seconde. For who
knoweth not y^e carnal knowledge (although
it be in mariage) cā not be had w^out y^e mo-
tion

tion of the flesh, without the heat of carnall desire, and without y^e foule delight of wanton lust. Whereby the seedes conceiued are adulterate, defiled, & corrupte: Of the which the soule or lyfe at y^e length poured into the body, doth gather the spot of sin, the blemish of offence, and the corruption of iniquitie, lyke as an euill seasoned vessell poysoneth good liquoz, or as that which is vncleane defileth the contrary. For the soule of man hath three naturall operations or vertues. The first is, the vse of reason, to the ende it may disceyrne good from euill. The seconde is an aptenesse or inclynation to dislike, that thereby it may shunne or declyne from that which is euill. The thyrde is a disposition or pronenesse to affecte, that thereby it may desire and lyke that which is good. These three effectes or vertues are in man from his byrthe, greatly altered and obscured, by three contrary vices. For the vse of reason is misearied by ignorance, y^e it cannot discerne the good from the euill. The inclination to dislike or to be offended with that which is euill, is headlong hurled downe by the fury of anger, which causeth the refusal & contemning of that which is good: And the

The vertues of the soule,

Delictum.

Peccatum.

The nourishment
of Sinne.

affection to couet or desire y^e which is good, is wholly ouerthrowne through the desire of euil. The first of these vertues or operations bringeth forth offence, which consisteth in omitting, & in Latyne is called Delictum. The last bringeth forth sinne or trespasse, which doth consist in committing, and in Latine is called Peccatū. The third (meane betwixte them both) bringeth forth bothe Delictum and Peccatum. For this worde Delictum signifieth nothing els but to omit that which ought to be done: and this word Peccatum doeth importe the doing of that which ought not to be done. These three vices doe spring through the corruption of our flesh. For in the carnall acquaintance betwixt man and woman, the deepe consideration and force of reason is couered and suppressed, and in steed thereof ignorance taketh place: the flame of fleshly delight is kindled, whereby hir furle more increaseth: the great desire of pleasure is satiate, by the which concupiscence is ingendered. This is the Tyrant of the flesh, the lawe of the members, the nourishment and inflammation of sinne, the languishing and febleness of nature, and the scope of deathe. No man is borne without

out it : which if at any tyme wee happlye
 passe ouer, not yelding thereunto, yet doeth
 his force alwayes remaine actually grafted
 in our flesh : for if we shall say we haue no
 sinne, wee deceiue our selues, and the trueth
 is not in vs. O greuous necessitie, and un-
 fortunate estate of man, before we can sinne
 we are fastened and straight linked to sinne.
 And before wee can offend, wee are bounde
 with offence. By one man sinne entered in-
 to the world (saith saint Paul) and through
 sinne death hath gone ouer all men. Dyed
 not our fathers eate the bitter grape (saye
 the Prophets) and are not the teeth of their
 children set on edge therewith?

1. Ioh. 1.

Rom 5.

Hier. 31.

Ezechi. 18.

Of the feeblenesse and weaknesse of
 the young infant. Chap. 4.

What then is lighte giuen to this poore
 wretche, and lyfe to them which lyue
 in bitterness of the soule? happye are they
 which dyed before they were borne, feelyng
 death before they knewe what lyfe is. For
 some come into this world so deformed and
 monstrous, that they seeme rather to be abo-
 minations than men: for whom peraduen-
 ture it had bin better pronyded, if they had
 never

neuer come in sight, because they are set forth to be beholden as monsters. For manye of them are bozne dismembred, and corrupt in their senses, to the beauienesse and sorowe of their frendes, to the ignominie of their parentes, and to the rebuke of their kinssolks. To what end should I speake this particularly of some, seeing that generally wee bee all bozne impotent, without knowledge, without speech, and without strength? Wee come into this worlde lamenting, feebly, faint, differing very little from brute beasts, yea in worse case than they bee in many respects. For they as soone as they come forth, doe by and by march and go forwarde, and we can not only go vpright vpon our feete, but being croked are not able to creepe with our handes.

The imbecillitie of all infantes and young children.

Of the payne of the childes byrth, and of his pitifull crying out. Chap. 5.

We be all bozne yelling and crying, to the end we may expresse our miserie. For the man childe newly bozne cryeth, A: the female E: so that all crye, A: or E: which commeth from Eua. And what is Eua, but as much to say as Heu, Ha: which importeth alas, or fye vppon me. For these wordes bee both

what this word Eua: doth signifye.

OF MANS LYFE.

Booke.

both Interfections of him that soroweth or
lamenteth, expressing the greatnesse of his
grief. Hereuppon our first mother before hir
sin committed in Paradise, was called Vi- Gen 3.
rago, but after she had sinned, she well deser-
ued to bee named Eua: at the which tyme
shee hearde God say vnto hir: Thou shalt
bring forth thy chylde in payne and sorow.
For there is no payne lyke to the grief of a
woman labouring with childe. Wherefore
Rachel through y^e exceeding great payne of
trauail with hir childe departing out of this Gen. 35.
life, on hir death bed named hir son Benoni,
which is as much to say, as y^e childe of sorow
and pain. The wife of Phinees through so-
dayn pangs coming vppon hir, was deliue-
red of a childe & both of the died as it were
at an instant, yet in y^e very point of hir death,
she called hir chylde Icabod: which is to say,
the childe of no glory. But as he which es- Iohn. 16.
caped after shipwreck is glad, so the woman
when she is in trauel is sad, but after shee is
deliuered, remembreth no more hir pain, for ioy
y^e there is brought forth a reasonable creature
into the world. Then to conclude, she recei-
ueth hir childe in vngleannesse, shee bring-
eth it forth with heauinesse and sorowe,
shee

The first

THE MIRROR

The misce-
ry of the
woman
that bring-
eth forth
chylde.

She nourisheth it with anguillhe and payne.
Wee keepeth it with continuall care and
feare.

Of the nakednesse of man.

Chap. 6.

Precher. 5.

Iob. 31.

2. Tim. 6.

Naked commeth hee out of his mothers
wombe into this worlde, and naked
shall he returne againe from hence: he com-
meth poore and shall returne agayne poore:
For I came naked out of my mothers
wombe (sayth Iob) and out of this world
I shall returne naked agayne: we brought
nothing (doubtlesse) into this worlde, by-
cause wee can take nothing with vs out of
it. If anye man goe out of the worlde
clothed; let him consider what kynde of
apparell hee brought into it, which wil-
lingly I will passe over, as a thing un-
decient to bee spoken, and unseemely to bee
heard.

what fruit a man bringeth forth.

Chap. 7.

O most vile, unworthye, and miserable
condition of man: O base meelye and
wretched estate. Search out diligently and
make

make serious inquisition of the hearbes and trees: they doe of themselves bring forth flowers, boughes, and fruites, and thou miserable wretch bringest forth rustes, lyse, and wormes: They doe of their owne nature yelde oyle, wyne, and balme, but thou utterest things displeasing and odious: they doe send forth from them sweete and pleasant odours, thou lothsome and unpleasing smells: such as the tree is, such is the fruite, for an evil tree can not bring forth good fruit. And what is man according to his forme, but a certayne tree turned upside downe? whose rootes be the heares, whose trunk is the head with the necke, whose stock is the brest with the belly, the branches be the armes with the legges, the leaues be the fingers with the ioyntes. This is the leafe which is tossed with every wynde, this is the tree that is overthrowne with every blast, and this is the stubble which is dyed up with the sunne.

The fruits
of herbes
and trees.

Mat 3.

Mark. 8.
A man is a
tree turned
upside
downe.
Iob. 13.

Of the incommodities of elde age and
shortnesse of lyfe. Chap. 8.

In the first beginning of mans estate,
we reade that men liued nine hundred
yeares and more: but the lyfe of man decli-
ning

Gen. 6.

Psal. 89.

Iob. 10.

Ibidem. 9.

& 7 & Esa.

38.

Ibidem. 14.

The infir-
mities of
the olde
man.

ning by little and little, God sayde vnto
Noe, my spirit or breath shal not remain al-
wayes in man, for y he is fleshe, & his dayes
shal be an hundred & twentie yeares: which
may bee vnderstode as well of the terme of
mans life, as of y space of his repētaunce. For
since y time forwarde, we seldom reade that
man liued longer: but when mans life was
cut shorter, y Psalmist sayd. The dayes and
tyme of our lyfe & yeeres, doe consist in the
very number of seuentie yeares, but if through
the powers and forces of nature, they be co-
tinued to the number of foure score yeeres, yet
that tyme is but of more labour and sorrow.
Shal not y smal number of my dayes (saith
Iob) be ended in a short time: our dayes passe
ouer more swift than the webbe which is cut
off by the weauer. A man borne of a woman
liueth but a short tyme, and is replenished
with many myseries, which flourisheth for
a tyme, and vanisheth away agayne, euen
as a flower: hee also flyeth away lyke a sha-
dowe, and doeth neuer continew in one e-
state. Fewe men now adayes doe come to
the terme of fortye yeeres, but more fewe
doe attaine vnto the age of three score yeeres.
If one proceed forward & come to old age,
his

OF MANS LIFE.

Booke.

his hart is by and by afflicted and tormēted,
his head is shaken and tost, his spirites wax
fainte and weake, his bzeathe yeldeth a
lothsome ayze, his face becommeth wrin-
kled, his stature beginneth to be crouked, his
sight fayleth him, his ioyntes weaken, his
nose runneth, his heares fall of, his handes
tremble and shake, his teeth waxe rot-
ten, his eares become deafe, his vertue and
strength doth vanishe and decaye. The
olde man is soone prouoked and styred to
wraath, and hardly and with much a doe hee
is reconciled agayne to reason. Hee is
quicke of beleefe, and slowly brought from
it: he is ful of suspition & cōplaints: he is for
y most part sad, & seldom mery: he is neare &
couetous: he is swift to speake, but slow to
heare: he praiseth his old acquaintance, & de-
spiseth his newe friends. He doth reprehend
that which is present, and commendeth that
which is past: he sigheth and is carefull: hee
is dull and impotent. Heare what the Poete
sayeth: Manye incommodities beettle an
olde man on euery syde. But let neither old
men boaste of them selues agaynst young
men, nor yet let not young men become in-
solent agaynst olde men: for what wee bee,
the

the olde man in times passe was, and what he now is, the very same in tyme to come if lyfe long last shall we bee.

Of the labour of mortall men.
Chap. 9.

Iob. 5.

The byrd is created to flye, and man is boorne to labour: all his dayes bee full of paynes, care and myserie, neyther doeth his mynde rest in the night. And what is this els, but vanitie? there is no man vnder the sun without labour or trouble, no man vnder the moone without some want or defecte, no none at any tyme without vanitie. Time through delay is y^e worker of all changeable things. Vanitie of vanities, and all is but vanitie sayeth the wyle man. ¶ How dyuers be the studies and affections of men? how disagreeing or vnlke be their exercises? And yet one ende is dew vnto them all, and the selfe same effecte, labour, and affliction of the spirite is incident vnto them all. There is great labour and exercise (saith the wyle man) ordained for all men, and a heauy yoke is layde vpon the children of Adam, from the day that they come forth of their mothers wombe, vntil the day of their buriall

Eccle. 7.
The booke
of the p^res-
cher.

Eccle. 4.
The booke
of Iesus
sonne of
Siracke.

OF MANS LYFE.

Booke.

butiall in the mother of all men.

Of the studies of wise men.

Chap. 10.

LEt the wise men searche, and curiously
enquire the altitude or height of the hea-
uens, the bredth of the earth, the depth of the
Sea, let them severally dispute of every one
of these a part, let them diligently consider
of them al, let the alwayes learne or teach,
and what shall they finde or reape of thys
their exercise, but labor, sorrow, and disquiet
of the mind? He knewe this by experience Ecclesiast 1.
Booke of
the Preas-
cher.
which sayd, I gaue and applyed my mynd,
that I mighte knowe wisdome and lear-
ning, errors and foolishnesse, and I founde it
was nothing else but labor and affliction of
the minde: for where much wisdom is, ther
is also great travell, and warres of y wits:
and the man that seeketh to attayne know-
ledge, procureth to him selfe griefe and care.
For although hee whiche seeketh out those
things, must of necessitye giue himselfe to
much watching, great diligence, and conti-
nuall paynes: yet is there scarcely any one
thing so base or vile, or any thing so easie to
be knowen, whiche man may fully under-
stand,

Nothing
to man is
perfectly
knowne

Sapient. 9.

Eccle. 1.
Booke of
the Prea-
cher.

Preacher. 8.

Psal. 63.

Prou. 25.

stande, and assuredly conceiue : vnllesse per-
happes this one thing he may perfectly learne
and knowe, that there is nothing absolute-
ly knowne vnto man, notwithstanding
his greate and forcible argumentes groun-
ded vppon probable reasons . Yea far-
thermore, the corrupte bodye afflicteth the
mynde : and this earthlye habitation or
mansion house keepeth downe the diuine
sense or vnderstanding, which pondereth
and museth vppon many things . Heare
Solomon vppon this matter . All thinges
(sayth hee) be harde, man can not declare
and expresse them in wordes . And in an o-
there place . There is a man (saith hee) which
taketh no rest day nor night, and yet can hee
fynde out no reason of the workes of God,
yea howe muche more hee shall labour to
seek the knowledge of them, so muche the
lesse shall hee fynde . They therefore doe
soone faynte, which endeuour to aspire to
the greate secreties, which are onely refer-
ued to the secret scrutinie of the diuine ma-
iestie: Bicause man thereby should become
proude and loftie, and by the hidden myste-
ry of his workes God shall be glorified.
For hee which doeth carefullye seeke to at-
chieue

OF MANS LYFE.

Booke.

chience to þe mightines of gods maiestie, shall
be ouerthrowne through þe mightie power of
his glory, bicause the more man vnderstan-
deth, the more he doubteth : & he which thin-
keth him selfe wisest, is most fole, and most
deceyued. Therefore it is a parte of wisdom
or knowledg, for a man to vnderstand that
he is ignorant: for God hath made man vp-
right, and man hath incombred and wrap-
ped him self in many and infinite questions.

Precher. 7.

Of the diuers studies of men.

Chap. II.

Mostall men make their wayes through
hedges and by-patthes : they cline high
mountaynes, and surmounte the greates hils :
they trauaile ouer rockes : they march o-
uer the steepe Alpes : they enter into Ca-
ues : they sounde the deapthe of the Sea :
they searche the bowells of the earth, and
sike the very Centre thereof : they wan-
der in the wilderness and solitarie places
of the woodes : they hazarde them selues in
desertes and unknowne corners : they caste
them selues into the danger of wyndes,
fallings of houses, Castles & Towers, and
of slipping downe headlong from vpright

what paines
& dangers men
sustaine to
become
riche.

C. ij.

and

and sterpe place, they make them selues
 subiect to stormes and greafe tempeste, to
 shoures, thunders, lightning, floods, and
 earthquakes: They trie out metallies, and
 coyne them, they graue stones and polishe
 them, they cutte and hewe downe wooddes,
 they weaue & wind webbes to make cloth,
 they measure out garments and sowe them
 together, they buyld houses, make gardens,
 till and manure the fields, plant vineyards,
 beate ouens, set vpp millies, they fish, they
 fowle, they hunt and haunte, they study and
 inuente newe deuises, they consult and or-
 dayne, they complayne & strine, they robbe
 and steale, they make marchandise and de-
 ceive one another, they braule, contend and
 fight, and an infinite number of suche lyke
 things they practise, to the ende they maye
 scrape wealth together, and heape vp ri-
 ches, that they may multiply their gaynes,
 encrease their profites, obtayne honors, ad-
 uance their dignities, enlarge their possesi-
 ons and authoritie: And all these are but
 troubles, trauels, vexations and afflictions
 of the minde If they hardly belecue me, let
 them giue credite to the wise king: I haue
 (saith he) extolled & magnified my workes:

I haue builded houses. and planted vine-
yardes: I haue made gardens and orchards,
I haue sowne and planted in them all kind
of trees: I haue made poudes and ditches
for water, to comfort my liuely pong trees
when they budde and spring out: I haue
possessed bondmen, and handmaydes, and
haue hadde a greate familie: I haue hadde
greate heardes of beastes, and greate flockes
of sheepe, yea more than all the other Kings
whiche reigned before mee in Ierusalem:
I gathered and heaped vnye golde and sil-
uer, and the riches of Kings and prouinces:
I ordeyned for my pleasure singing men
and singing women, and the delicate recre-
ations that might be had for the children of
men: I made cuppes and flagons of silver
and golde, to put wine into, and I did ex-
ceede in riches all the kings that were be-
fore me in Ierusalem. But when I tur-
ned my selfe backe, and beheld those things
which my hands had made, and considered
my paynes in the which daynly I had tra-
uelled and sweat, I did see in them all no-
thing else but vanitie and affliction of the
minde, and that there was nothing perma-
nent vnder the sunne.

Of diuers griefes and sorowes of
mankinde. Chap. 12

O What sorowe and anguyshe of minde
doeth bere mortall men. Thought con-
sumeth them, pensiuenesse doth possesse them,
heauinesse harmeth them, feare putteth them
out of comforte, tremblyng moueth all the
partes of them, horroz depriueth them of
their perfitte senses, terroz doeth afflicte them,
sadnesse doeth trouble them, and trouble
doeth make them sadde and heauye. The
poore, and the riche : the seruante, and the
master : the married and the single man : to
conclude, the good and bad, be all tormented
with worldly vexations, and are all tosse
with worldly tempestes. Belene in this a
master that hath tryed it : If I shall bee
wicked (sayth Job) then woe vnto mee : if
I shall bee iuste and vpright, I shall not
liste vp my heade beyng burdened and o-
uercharged with affliction and misery.

Iob. 10.

The miserie of the poore and
riche. Chap. 13.

The poore are prest with famine, supprest
with sorow, opprest with thirst, colde,
end

and needinesse. They be nothing esteemed, they consume and pine away, they be despised and discomforted. O howe miserable is the condycion of him that beggeth. For to aske for Gods sake, hee is abashed through shame: and if he doeth not aske, he is pained and pyneth away through neede. And therefore is he constrainned by meere necessitie to begge. He doth accuse and fynde fault with God, as that he were unrighteous, and partiall: for so much as he did not deuyde these worldly thinges equally. Hee blameth his neighbour as wicked and unmercifull, for that hee doth not fully and sufficiently succour his neede. He doth fret and fume, murmureth, and curseth. Marke what the wyse man sayth vppon this. It is better (saith he) for a man to dye, than to stand in need. The poore man shall be odious even to his neighbour. All the dayes of the poore be euill and miserable, yea verilye his owne brethren oftentimes doe shunne him, his friends loathe hym, his enemies laughe at hym. And therefore vppon greate cause the Poet sayeth: Whylest fortune doeth fauour thee thou shalt fynde manye friends, but if wor doe betwytche thee, thou shalt be lefte

C. iij.

alone.

Booke of
Iesus 4.

Ouyd.

The miserie
of the
riche man.

Preacher. 5.

Math. 6.

alone . Out vpon this shamefull worloly
consideration : that the person of a man
shoulde bee esteemed according to his for-
tune, whereas in deede, the giftes of fortune
ought rather to be esteemed according to the
goodnesse of the person that doethe possesse
them . But such is the iniquitie of tyme,
that a man is taken to be so good as hee is
riche, and so euill as hee is poore, whereas
indeede, each man oughte rather to bee
thought so riche as he is good, and so poore as
he is euill . The riche man is ouerthrowen
through his abundance, hee is caried away
by bayne glory, and through the confidence
that he hath in his welthe, he braggeth and
boasteth : being puffed vp with pride, hee run-
neth at his pleasure, and falleth into that
whiche is vnlawfull . But those thynges
truely which were his delights and causes
of offences, shall bee eftscones made the in-
strumentes of his tormentes . The labour
in getting, the feare in possessing, and the
sorrow in losing, doth alwayes trouble and
disquiet his mind. For where thy treasure is
(sayth Christ) there is thy hart.

The miseries of Seruantes and Masters. Chap. 14.

The seruante or bond man is vexed and
 worried about the prouision of his mai-
 sters necessities, with watching and carry-
 ing of things from place to place: he is bea-
 ten with stripes, and spoyled of his wealth.
 If he haue no riches, his labour must make
 a painful purchase: if he haue ought he is cō-
 pelled to spende it at his masters pleasure.
 The offence of the master, is the payne of the
 seruant: the offence of the seruant, turneth to
 the pray of his master. For as the Poete
 saith, Wherein soeuer the rulers do amisse,
 the poore subiects feeble the smart. The wilde
 asse in the wilderness is the game or pray
 for the Lion: euen so is the poore man the
 pray for the riche. O extreame condition of
 bondage. Nature hath brought forth all
 men free, but fortune hath made slaues and
 bond men. The bondman is forced to suf-
 fer, and no man is permitted to take com-
 passion vpon hym: hee is compelled to
 weepe, wayle, and to be sorrowfull, and no
 man is suffered to be sorry with him: so is he

The miserie of ser-
 uantes.

Horace.

Booke of
 Iesus. 13.

C. b.

not

Men of
war.

The mis-
ery of the
master.

not his o'wne man, and in his miseries soroweth comfortlesse. The martiall mindes liue in miserable moodes: for besydes the great paynes they endure, and the continual daungers they stande in, they make theyr onely felicitie of other mens miserie: and it is an odious thing to liue vppon the spoyle of an other. The cruell master lyueth alwayes in feare, least the treason of hys seruantes shorten hys dayes. If he be gentle, then hys familiaritie breedeth contempt: feare then dothe bere him if hee be seuer: and contempt setteth him at nought if hee be courteous: For crueltie getteth hatred, and contempt foloweth familiaritie. Furthermore, familiar care causeth weerinesse, and priuate regarde bringeth griefe. Wherefore it becometh a man to be readie and well fenced on euery syde, that hee may beware and take heede before hand, of the ambushes and the craftie fetches or deceptes of the malicious and enuious men, whereby hee may repell and put away the iniuries of those whiche assaulte hym, to the ouerthrowe of hys enemies, and to be able to defende hys neyghbours, and protect hys countrey men: For one daye is not satysfied in his malice towards

OF MANS LYE. Book.

to wardes man in thys lyfe, but she bringeth forth laboures and sorowes for an other: and one nyghte doeth shewe and declare knowledge to another. Wee therefore do leade our dayes in travell, and passe over many nightes without sleepe.

The miserie of the married and unmarried man. Chap. 15.

So deeply rooted is lecherous lust in the flesh of man, that if it be possible for fire not to burne, it is possible for man not to lust. For howsoever the flesh shall bee kepte vnder, yet shall not that unquiet Jebusite bee dyscuen out or conquered. For although thou rebuke nature neuer so much, yet will she returne agayne. All men doe not vnderstande this saying, or obtayne this grace, but hee which can concyue or comprehend it, (sayth oure Lorde) lette hym.

The concupiscence of the flesh that troubleth unmarried men.

Math. 19.

Exod. 21.

Wherupon when **G D D** gaue commandement vnto Moses and Aaron for the ordering of the holy garmentes, and of the apparelling of theyr children, hee did not onely gyue commandement for the couering of the thyghes, but willed them to be linnen

1. Corin. 7.

The suggestion of the Diuell.

2. Reg. 11.

linnen stoppes to couer their priuities, when they shoulde enter into the Tabernacle of witnessse. The Apostle also sayth to those which be married, Do not defraud one another, butlesse it be perhappes by consent for a time, that you may be moze feruent in prayer, and afterwarde returne agayne vnto the same, least y^e Satban tempt you through incontinency: For it is better for a man to marrie, than to burne. For y^e Angell of Satban, with subtle deuises continually prouoking lewde liking, doth alwayes warre and fight with maidenly chastite and manly constancie: He kindleth the fire of nature with the blast of fraile suggestion: He also layeth matter before vs, to worke our lewde lusts: He fighteth a combate with vs, casting before our eyes the glorious shape of some gallant damie, whereby the feeble minde is secretly sauced with amorous desires, and the body made prone to perdition: He changeth our affections dayly with the sighte of sundry pleasant shapess. Let King David suffice for example, who in the after noone walking in his Princely palace, beholding Bersabe washing hir selfe on the other side, sent for hir, tooke hir and slepte with hir, for she

She was exceeding faire and beautifull. But
 the married man is carefull for these thyngs
 which belong to his wiff and family, and is
 deuided in him selfe. For diuers cares dra-
 weth him sundry wayes, & sundry thoughts
 disquiete his troubled minde. The feare of
 enill fortune doth vex him, the losse of welth
 doth torment him, and the charge of house-
 hold doth deuide him diuersly. For all hys
 studie is howe to mayntayne his wife, to
 procure things necessary for his children, and
 to discharge the hire of his seruants. And
 therefore most truly is it sayde, that such me-
 han the troubles and cares of the flesh. Hys
 wiffe desireth to haue pretious ornaments
 and rich iewelless, shee craueth diuers lutes
 of gorgeous and sumptuous apparell, and
 sundry parcels of householde stuffe: yea and
 oftentimes the wifes furniture, doth excede
 the reuenuer of hir husbands lands. But if
 she be denyed what she demandeth, she doth
 she mourne and sighe day and night, she
 frowneeth and murmureth, she chaffereth and
 checketh, with greuous complaints of hir
 husbands ingratitude, withoute ceasing.
 There be thre things (saith Salomon) whi-
 che doe not permitte a man to tarry in hys
 house

1. Corin.

The miserie
of the mari-
ed men.

Prove. 27.

house, that is, a smokie chimney, a dropping
rouse, and a shrewde wife. Often times she
sayeth vnto hir husbände, suche a mans wife
goeth gorgeously and finely appatelled, and
is esteemed and much made of by euery one:
but I poore wretche, all alone, am nothyng
regarded amongst my neighbours: I am
contemned and despised of euery one. Shee
only will bee loued and praysed: she thyn-
keth the good countenance shewed vnto an
other, to procure hatred vnto hir: and shee
surmiseth the commendation of an other, to
be for hir disgraces. All that she loueth, must
be lyked of, and all that she hateth, must bee
disliked: she will be mistresse, and cannot be
maistred: she may not abide to serue as a sub-
iect, but she must rule as a gouernour: shee
will seeme experte in all things, and will
shewe hir selfe ignorant in nothing. If shee
be sayre, she is sone beloued of others: if she
be foule, she is not hastily desired. But it is
a hard matter to keepe that whiche is belo-
ued of many, and it is a greete to possesse
that which no man esteemeth. Some men
allure hir by the comelynesse of theyr perso-
nage: some gayne victory by policie: some
do moue affection by merrie conceytes, or
pleasant

pleasant deuelles: other some doe winne good
will throught liberalitie : and needes muste
there be some breach, where the batterie is
layde on euey side . The goodnesse of the
Horse, the Asse, the garmente, the bedde, the
potte, and also the pitcher, are firste tryed,
and after bought : but the manners or con-
ditions of a woman are hardly knowen,
least misliking growe before marriage . But
after marriage whatsoeuer befall hir, bee shee
foule or faire, wise or folish, patient or proud,
lothsome or handsome, shee cannot bee sepa-
rate, but onely for adultrie . Ye a neyther
can the man which putteth away his wife
for this cause marrie an other, neyther yet
can the wife put so away, take another hus-
bande . For whosoever shall forsake his
wife vnesse it bee for adultrie, gyueth hir
occasion to committe adulterie : and bee
whiche doeth marrie hir that is dismissed
for adulterie, doeth also committe adul-
terie . If the wife shall goe from hir hus-
bande for thys cause (sayeth the Apostle)
shee oughte eyther to remayne unmarried,
or else bee reconciled to hir husbando a-
gayne.

Mat. 5.

1. Corin.

There

Prou. 18.

Math. 19.

Therefore the burthen of wedlocke is grieuous. For as (Salomon sayth) he is foolish and vnwise which keepeth his wife being an aduultresse: and he is the patrone of his wifes dishonestie, whiche doth cloke his crime. If then a man put away his wife being an aduultresse, he is punished without his faulte, for that he must so long as she liueth remaine chaste. And therefore Christs disciples said, If a mans condition and case be suche with his wife, it is better for man not to marrie. For no man can well brooke a mate in loue: and who so euer is the subiect of ielousie, is the slave of suspicion. Yea and although the Scripture dothe affirme, that man and wife shall be two in one flesh, yet belydes that, the very loue of the husbande it selfe, doeth cause him to be impatient of partners.

Of miserie of good and euill men.

Chap. 16.

Esay. 48. &

57.

The misery
of euill men

There is no cause (sayeth the Lorde) wherefore the vngodly shuld reioyce: for looke by what partes man doth sinne, in the same shall hee bee tormented. For the woyme of conscience shall neuer die, and the

OF MANS LYFE.

Bookes

the fyre of reason shall neuer be put out. I
 did see (sayeth Job) those which wroughte
 iniquitie, and did sowe and reape their own
 sorowe, I did see them (saith he) perish with
 the blast of gods mouth, and with the breath
 of his wrath I sawe them consumed. Pride
 puffeth vs vp, and causeth vs to forget our
 selues: Enuye doeth inwardly consume vs,
 and dryeth vp our bloud: Couctousnesse
 pricketh vs to euil: Anger or rage suppresseth
 reason: Glutony dissempereth the body: and
 Leachery weakeneth the same: Lying doeth
 bynde vs to answer: and Manslaughter de-
 fileth vs and cryeth for vengeance. Euen
 so lyke wise, the rest of monstrous and hor-
 rible sinnes, with the delights that men take
 therein, are as instruments for God to pu-
 nish sinne. The malicious or enuious man
 (sayth the Doct) withereth away at the pro-
 sperous estate of an other. And the Tyrants
 of Sicil neuer founde greater torment than
 malice hir selfe. Vice (sayth the Apostle) cor-
 rupteth nature. Therfore the wicked me saith
 be, vanished away in their owne imagina-
 tions. and their foolish myndes and heartes
 were blynded and darkened: wherefore God
 did suffer them to folow the desyres of their
 D. own

1

2

3.4.

5

16.7.

8

Rom. 1.

Ibidem.

Innocent III

Ibide m

2. Tim. 3.
The miserie of good men.

Hebr. II.

2 Cor. II.

owne heartes in all vnclauineesse, to the ende they should bee iniurious vnto themselves, and afflict their owne bodyes. And as they haue forsaken to knowe God, euen so God hath deliuered them into a reprobate and wicked meaning, that they maye doe those thinges which bee not conuenient. But they which doe liue godly in our sauiour Christ, doe suffer persecution. For the holy men & such as be now saynts in heauen, haue sustayned mockes & stripes, yea moreouer haue proued fetters and imprisonment, of y^e which some were stoned to death, some cut in peeces, some tempted and proued what they would doe, and at the laste were put to death with the sword for our Lords sake. They went about in the world in sheepes skinnes, in Goates peltes, needye and poore, troubled in their myndes, & much afflicted, whom the world was not worthy of. They wandered in the desertes and wildernesses, amongst the mountaynes, and in denues and caues vnder the earth. They were in the daunger of fluddes and waters, in icopardye of theues, in greate perill through their owne stocke and parentage,

OF MANS LYFE.

Booke.

sage, in feare of the Gentiles, of infidels, and
of false brytherne. They traueyled in payne
and sorow, in much watching, in hūger and
thirst, in many vexations and perplexities,
in colde and nakednesse. For the iuste man
doth deny and forsake him selfe, crucifying
his members with the vices and imperfeci-
ons thereof, that the world may be crucified
in him, & he in the world. He knoweth that
he hath no sure nor continuall abode in this
lyfe, but doth seeke to enioye the euerlasting
Citie to come: he sustayneth this worlde as
a banishment: and his soule is closed vp in
his body as a prison. I am (saith he) a strange
pilgrime vppon the earth, and as a fo-
rener, even as all my forefathers and el-
ders haue bene. Suffer mee that I may
bee refreshed before I goe from hence, and
before I shall become nothyng. Alas
that my banishment and dwelling here
in this worlde is prolonged. I haue con-
tinued long with those that haue their man-
sions amongst the harde Cedar trees,
and my soule hath bin a straunge in-
habitant with them very long. Who is sicke
and feeble, and I not sicke? Who is weake
D. ij. and

Ibidem.

Luke. 9.
Gal. 6.

Hier. 13.

Psal. 118.
Psal. 119.

Ibidem.

2. Cor. 11.

and I not troubled. For y very offences and
 finnes of brethren and neighbours, be grie-
 uous to those which be iust men.

Of the enemies of man. Chap. 17.

Iob. 1.

Four eni-
 mies of
 man: the
 deuill, the
 world, the
 flesh, and
 mankinde
 it selfe.

Gal. 5.

Ephes. 6.

1. Pet. 5. 1

The life of mā is nothing else but war-
 fare vppon the earth. Is it not a war-
 fare in dede, wherreas many kynde of eni-
 mies lye in wayte on euery syde, that they
 may take, persecute, and kill vs? as the diuill,
 the world, mankynde it selfe, and the flesh.
 The deuill with vyces and fleshly desires:
 man together with beastes, and other crea-
 tures: the world with the elements: the flesh
 with sensualities. For the flesh lusteth con-
 trary to the spirite, and the spirite contrarye
 to the flesh. Yea we haue not only a com-
 bat against flesh and bloud, but also against
 the spirituall anthors of wickednesse, which
 be in the ayre, and agaynst the Lordes and
 rulers of darkenesse. For your aduersary the
 deuill (sayth saynt Peter) goeth about like a
 roaring Lyon seeking whome hee may de-
 nour. The fyre darts of our wicked enemies
 are alwayes kindled against vs. Death en-
 tresh in by the windows, the eye doth rob
 and

and spoyle the soule, the whole world doeth
 fight against vs vnwise men, for one nation
 warreth against an other, and great earth-
 quakes are in diuers places, pestilence and
 hungers, terrozs and tempestes commeth
 downe amongst vs from the heauens. The
 earth bringeth forth thornes and thistles: the
 water bringeth forth inundations and fluds:
 the ayre sendeth vppon vs stormes, thun-
 ders, lightnings, and terrible fierye lightes.
 The earth (sayeth God to Adam) shall bee *Gen. 3.*
 cursed in thy labour, it shall yelde vnto thee
 thornes and thistles, and in the sweate of thy
 browes thou shalt eat thy bread, vntil thou
 doest returne againe into the earth. The
 wyld boze of the wooddes doth lye in waite *Psal. 79.*
 for to deuour vs. and euery wyld beast see-
 keth our destruction: The Woulf, the Bear, *Hier. 5.*
 the Lybard, the Lyon, the Tygar, and the *Hurtfull*
 wyld Ass: the Crocodile, the Grise, the *beastes e-*
 Serpent, the Snake, the Basiliske, the veni- *nies to*
 mous worme called Alpis, the Dragon, the *mankinde.*
 Cereastes, the Scorpion, and the Typer: al-
 so Pittes, Lyce, Emattes, Fleas, Gnattes,
 and Flyes, Hornettes, and Waspes, Fishes
 and Foules, all these I say, doe lye in waite
 to make a praye of our persons. For wee
 D. liij. which

Gen. 3.
Deut. 22.

bidem. 30

which in the beginning were created to beare rule ouer the fishes of the Sea, and fowles of the ayre, and ouer all liuing things whiche moue vppon the earth, are nowe become a praye for them to feed vppon. For it is written, I will set the teeth of beasts vppon them.

The lamentation of the soule being in prison. Chap. 18.

Rcm. 7.

Psal. 141.

O Unhappy and wretched creature that I am, who will deliuer mee from the torment of this earthly body? Beholde the lamentation of the silly soule, which would fayne bee discharged out of prison. Whereof the Psalmist sayth thus. O Lord bring my soule out of captiuitie. There is no rest nor quietnesse in anye place heere in this world. No where is there founde any peace or securitie: feare and trembling is euerye where, labour and griefe is in all places. The fleshe is alwayes in labour, griefe, and sorrow, so long as it liueth, and the soule doth mourne and lament hir greuous estate and being.

Of the short ioye of man in this lyfe. Chap. 19

What

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Booke.

What man dyd euer passe ouer in thys
lyfe one whole day in perfitt mirth and
ioye, whome in some parte of that day, either
the remorle of conscience, the vehement in-
uasion of anger, or the motion of fleshely
luste hath not disturbed? whome deuou-
ryng malice, the insatiable desire of auarice,
or else the secrete blastes of pryde, haue not
disquieted? whom some losse of wealth, of-
fence committed, or passion of the mind hath
not distempered? And to be short, whom the
sight of some thing loathsome or greuous
to behold, or y^e bearing of some thing sorow-
ful or vndecent to be spoken, or els some acte
to be misliked, hath not offended? Truely if
any such there bee, hee is as rare as a blacke
swan. Hearken what the wise man saith by-
pon this point. From the morning vnto the
euening the tyme shall bee chaunged, vayne
thoughts succeed one an other, & the mynd is
seuered & deuided into diuers motions: men
do delight to heare the pype, the harpe, or ci-
therne, and take great ioye to heare the Di-
gaynes, or other muscalle instrumentes, and
by all meanes they prouyde to passe their
dayes in pleasure: but alas, in a momēt they
fall downe into hell.

Man hath
not one
whole day
of ioy and
pleasure in
this life.

Booke of
Iesus 18.
Chap.

Iob. 21.

D. iiii.

Of

Innocent 111

Of sodayne sorowes vnloked for, which happen vnto men. Chap. 20.

Sorow is
the comp
nion of mā
mirth

Prou. 14.

Iob. 1.

Iob. 30.

Booke of
the Prea-
cher. 7.
The prea-
c. 8. 11.
Booke of
Ielus. 7.
The mo-
tall man
is but a li-
uing death

Sodayne beaui nesse doeth alwayes ac-
company worldly myrth : and that
whiche beginneth with ioye, doeth alwayes
end with some sorowe : for worldly pleasure
is mixt with manye bitter cosles . This
knewe he right well which sayd : Laughter
is mixt with griefe, and the end of mirth is
finished with wayling . The children of Iob
did proue this true by experience, the whiche
whiles that they were making mery in their
eldest brothers house, a sodayne myghtie
wynde rising out of the deserte, ouerthrewe
the house & destroyed them all. And therefore
their father might wel say, My harp is chan-
ged into mourning, & my citherne is turned
into y^e voyce of those that weepe. It is better
(saith the wise man) to go into the house of
mourning than of banquetting. Harken ther-
fore vnto his good counsaile . In the day of
thy mirth & prosperitie, forget not sorow and
aduersitie, and remember thy lasse and en-
ding day, and thou shalt not sin damnably.

Of the neerenesse of death. Chap. 21.

The last day of our lyfe, is vnto vs al-
wayes the first day to lyfe, and yet wee

doe

OF MANS LYFE.

Booke.

Doe neuer accompt the first day to be y last.
 Whercas in deede we should still so line, as
 though we shuld alwaies die. For it is wri-
 ten : Remember that death doeth not tarry
 long, and is not slow in comming, Tyme
 passeth away, and death approbeth nigh.
 A thousand yeeres are before the eyes of hym
 that dyeth, as it were but yesterday, which
 is already past. For the things which God
 will haue come to passe, are alwayes sprin-
 ging : and things present doe dayly decaye
 and perish : and those things which are past,
 are cleane dead and consumed . We then are
 dying whiles we live, and then doe we cease
 from dying, when we cease to live . There-
 fore it is better to dye, alwayes to live, than
 to live to dye euer . For the mortall lyfe of
 man is but a living death . Whereuppon
 (sayth Salomon) I commend more the e-
 state of those that be dead, than of those that
 live : and I iudge him that is not yet bozne
 happier than them both. The lyfe of man
 passeth swiftly away and can not be stayed,
 and death cometh vppon him instantlye
 and can not bee hindered . Man therefore is
 that wonderfull thing which doth decrease,
 and increase, and al in a moment. For howe
 much

Booke of
 Iesus. 14.
 Booke of
 Iesus. 11.
 Psal. 89.

Booke of
 the preas-
 cher. 4.

much the more mans life encrease, so much the nearer he approacheth to his ende.

Of the terror of dreames.

Chap. 22.

The very tyme wherebye is graunted man in this lyfe for his rest, is not permitted to be quiet vnto hym: for in dreames, dreadfull things often times appeare, which cause a manne to feare, and visions in hys sleepes doe molest him. And although in very deede those things which men dreame of, be not sorrowfull, terrible, or payneful: yet for certaynetie, those wherebye are molested with such dreames, are caused to be pensive, sorrowfull, and fearefull. In so much, that sometymes in their sleepes, they feruently weepe, and when they are waked out thereof, are often troubled in their minds. Marke well what Elephas Thematices sayeth of this matter. In the terror of a vision (sayeth hee) in the night time when men are wonte to sleepe, a greate feare and trembling came vppon mee, and all my bones did wake for feare, and when the spirit passed in my presence, the heare of my head stood vp. Consider the saying of Iob also in these wordes:

Iob. 4.

Iob. 7.

At

If I say vnto my selfe, my bedde shall comfort me, and I shall bee eased, talking with my selfe vpon my couch: thou wilt terrifie me with dreames, and wilt make me shake for feare through visions. Nabuchodonozzer sawe in a dreame, that thing whiche made him thoroughly afayde, and the vision being firmly impress in his mynde, dyd much vex & trouble him. Many thoughtes and cares do folowe dreames, and where there is many dreames, there is exceeding many vanities. Dreames have caused many to erre and do amisse: and the hope that men haue had in them, hath byn made frustrate. In sleepes also happen often tymes vnclene imaginations, whereby not onely the flesh is polluted by illusions in the night, but the soule is also defyled: whereupon the Lord in the Leviticall lawe sayeth thus, if there bee any man amongst you, which by illusion is abused in his sleepe by night, let him goe out of the tents, and let him not returne, before that in the evening he bee washed cleane with water, and after the going downe of the Sunne, let him come agayne into the tentes.

Daniel. 2.

Preacher. 5.

Illusions
in the
night time,

Leuit. 15

The griefe
and sorow
men hath
for his
friende.

The pangs
of loue.
Ouyd.

Iohn. XI.

With what griefe be wee vexed, with what trembling feare bee wee shaken, when wee vnderstande the losses or bideraunce of our friendes, and howe muche doe wee stand in feare of the dangers and losse of our parents? yea sometymes he that is whole and sounde of bodye, is moze troubled and vexed in his feare, than the sick and feeble is in his sicknesse. For the voluntary sick man is moze afflicted with the affliction of his griefe, than the sick patient man, languishing in his feeblenesse. Hereupon breaketh out the Poet in these wordes, Loue is a lothsome thing God wote, and passing full of griefe. Whose breast is so hardened, whose harte is so stonye, that hee can not bee sorowe and lament, that he can not weepe and wayle, when he dooth beholde the sicknesse or death of his friend or neighbour, that hee can not suffer with him that suffereth, and sorow with him that mourneth. Our saviour Christ him selfe, when hee sawe Marye Magdalen, & the Jewes which came with hir to Lazarus monument, all weeping, hee was afflicted in spirit, and troubled in him selfe, and wepte: Not peradventure bicause Lazarus the brother of Mary was deade, but rather

rather for that he should rayse him vp, or cal him being now deade, vnto the myseries of this lyfe againe. For let him perswade him selfe to be guiltie of great hardnesse of hart, and to bee accompted as one faulte worthy, who soroweth more at the corporall departure of his friend, than the spirituall death of his soule.

The death of the soule is more to be lamented than the death of the body

Of sundry misfortunes that happen vnto men. Chap. 24.

Such is our casual condition, that when we seeme to stand in great securitie, we dwell in deepeste daunger, and when wee least feare, we sonest fall. Calamitie falleth vppon vs not looked for, sicknesse todaynlye inuadeth vs, and death without ransome requireth his due tie. Doe not therefore boaste vppon the nexte day, being ignorant what the day folowing will bring forth. Man knoweth not his end, but as the fishes be taken with the hooke, and the byrdes bee so daynly entrapped with the snare, so men be preuented in their dayes, and sometymes taken in an euill houre, when death shall speedily arrest them.

Prou. 27.

Booke of the Preacher.

Of the innumerable kindes of sicknesses that
man is subiect unto. Chap 25.

The knowledge that man hath hadde to
searche oute the causes and natures of
things these many hundred yeres, could as
yet neuer finde out so many kindes of disea-
ses, or such diuers sortes of passions, as y^e frail-
tie or weakenesse of man could endure and
suffer. Shoulde I call it tollerable impati-
ence to sustayne suche infirmities or intolle-
rable sufferance? It is better I ioyne them
both together: For it is intollerable for the
bitternesse of the passion, and tollerable for
the necessitie of suffering. Mans nature fro
day to day is more and more corrupt: Inso-
much that many hollesome experimēts which
in tymes past were of great force, are now
through the defect or weakenesse of mans
nature, become hurtfull and dangerous. For
now both the world, that is to say, y^e great
world that containeth all, and man whiche
is the little world contained therein, ware
both olde, and drawe towardes an ende.
And howe muche the more the age of them
both is prolonged or encreased, so much the
worse the nature of them both is vexed and
troubled.

Of

OF MANS LYFE.

Booke.

Of diuerskindes of torments which
men sustayne. Chap. 26.

What shoulde I speake of the poore and
miserable wretches of thys worlde,
which by innumerable kynds of tormentes
sustayne punishmente? Some of them are
beaten to deathe with cudgels, some cut off
by the sword, some burnt with fire, some are
stoned to deathe, some are torne in peeces
with horses and with the talents of beasts,
some are hanged on gibbets, some are rackte
and strangled to deathe, some are tormen-
ted with engins made of mettalles, and they
are crucified with a million moze of mis-
eries. Some are straitely prest with fetters
and bonds, and yoked with sundry engins.
Some are cast into prison, and there pine
away for neede. Some are throught downe
headlong from high places, some are drow-
ned, flayed quicke, dismembred, cut in peeces
and perced through theyr bodyes. Upon
them falleth those punishments of the which
the Prophete speaketh, saying, some pe-
rish under the sword, some by famine,
and some in durance of captiuitie. It is
a heauie and pitifull syghte, that some
are giuen to feede the foules of the ayre, some
the

the fishes of the Sea, and some the beastes of the earth. Alas, & woe vnto you most wretched and miserable mothers, which bring forth such vnfortunate children.

Of a certayn horrible fact committed by a woman compelled thereunto by extreame misery. Chap. 7.

Ioseph .de
bello. Iuda.
10 lib 4.
cap. 13.

To leaue out nothing whereby the miseries of this worlde may bee manifest, I wil make rehersall of an horrible and dreadful fact committed in the Jewes warres. A certayne woman of noble parentage and great wealth, did endure the common fortune in the sledge of Ierusalem, amongst the rest of the multitude which came thither from diuers places : The goods which shee brought into the citie, were for the most part taken and spoyled by the Tyrantes : And that little which was lefte to sustayne hir weary life, the robbers and spoylers of the Citie (dayly entring into hir house) bereaued hir thereof . Whereby great trouble & griefe dyd so much moue hir, that often times with opprobrious wordes she did attempte to stir vp their choler by their bloudy hands to end hir wretched life . But when by no means shee

shee could prouoke their anger to fulfill hir
euill intent, nor yet could moue them to take
compassion vppon hir miserable estate, all
hope of foode forsaking hir, and payne of pe-
nury pinching hir, vsing the worst counsaile,
did arme hir selfe against the lawes of na-
ture. For hauing a yong babe sucking at hir
bzeast, she cryed out and sayde, O unhappye
chylde of an vnfortunate mother, beaue is
thy chaunce, but heauier is my choise: for I
am forced to make foode of my owne flesh:
I will make my myserie knowne to all po-
steritie, and the crueltie of the Romaynes
the cause of my calamitie. Come now ther-
fore my little babe, whom I haue bozne full
often in myne armes, whom I haue nour-
ished with my tender pappes, whom I haue
kissed full sweetly with my lippes, let thy
flesh bee foode vnto thy wofull mother, and
let the wombe which brought thee into light,
be thy rufull graue. And when she had thus
spoke, she murdered hir child, part of whom
through famyne she presently deuoured,
the rest she did reserue to feede hir furious
appetite. And beholde, the hungry souldy-
ers passing by, receyued the boyling sa-
uour of hir vnnaturall dyet. Wherefore
E. with

with force they came into the house to spoile
hir of hir fode : whose desire to satisfie, she
playd hir parte most kyndly, saying, behold
I haue reserved the best portion for you: and
by & by vncouered the remnant of hir child:
which vnkynde and cruell spectacle dyd so
dismay them and moue their senses, that
trembling feare betooke them all, and the
horroz of the sight did bereaue them of their
speeche . But shee with a Tygres counte-
naunce, and mosse cruell harte, sayde vnto
them, care friends, it is parte of my chyldre,
of my deare sonne, whome I haue brought
into this worlde, and through penurie it is
my deede: what wil you be more scrupulous
than the mother? shall bloudy Souldiers
haue more tender harts than a silly woman?
if pittie or naturall affection doe overcome
you and cause you to abhorre my dyet, I my
selfe will feed thereon agayne . And after she
had thus sayd, the souldiers departed as men
all astonied at the sight, the which spoyling
hir of all hir wealth and riches, left hir none
other fode to feede vppon.

OF MANS LYFE.

Booke.

Of the punishing of the Innocent, and dismiss
syng of the guiltie. Chap. 21.

Let no man assure him selfe to bee free or
Exempt from payne, althoughe he knowe Cor. 10.
him selfe to bee without offence. Hee that
standeth, let him take heed that hee doe not
fall. For the innocent is often tymes con-
demned, and the offendour deliuered: the
godly is punished, and the wicked is hono-
red: Iesus is crucified, and Barrabas is dis-
miss. In these our dayes a quyet man is e-
steemed vnprofitable: and he that is addicted
vnto deuotion, or to the seruice of god, is re-
puted for an hypocrite: and the simple man
that is without deceit, is accompted for a
foole. For the simplicitie of the righteous
man is laughed at, and hee whose vertue shi-
neth before men as a lampe, in the imagina-
tions of the riche is contemned.

C. ij.



The second Booke, of the Mirror of mans lyfe.

Of the culpable and synfull beginning
of mans conuersion.

Chapter. i.

Three
things
chiefly de=
sired of mē

1. Epist. 2.

There bee three things which
men are wont chiefly to af=
fect: Riches, Pleasures, & Ho=
nours. Riches are the nour=
les of sinne and iniquitie :
Pleasure is the daughter of dishonestie, and
the guyde that leadeth to calamitie : Ho=
nour, is the mother of worldly pompe and
vanitie . Whereuppon the Apostle saynt
John sayth : Doe not loue the worlde nor
those things which be in y^e world, for what=
soeuer is in the worlde, it is eyther the con=
cupiscence of the flesh, or the delight of the
eyes, or els the pryde of mynde. For the flesh
soloweth pleasures, the eye regardeth riches,
and the mynd respecteth honours . From the
roote of riches spring wanton desires and a=
uarice: pleasures are the bryanches of gluto=
nye and leachery: the frutes of honours are
pryde and insolencie.

Of

OF MANS LYFE.

Booke. 1

Of the fervent desire and thirst
after riches. Chap. 2.

Nothing then (as the wise man saith) is more wicked than the covetous man, and nothing more uniuersall than is the love of money. Which the Apostle doth confirme in these wordes: Those that will be made rich fall into temptations, and into the snare of the deuill, into many desires, both vnprofitable and hurtfull, which doth drawne men in the pit of hell, and doth lead them to their own damnation and to vtter perdition. For covetousnesse is the roote of all euill: covetousnesse doth commit sacriledge & theftes: covetousnesse doth practise robberies, & hunteth after prayes: covetousnesse maketh war and causeth manslaughter: covetousnesse buyeth and selleth spiritual things: covetousnesse demaundeth vniuersall giftes, and receiveth vnrasonable rewardes: covetousnesse changeth the vnnatural vse of money, into the vnlawfull gaynes of vsury: shee vseth deceit to the dammage & fraude of others: shee breaketh hir promise and doeth violate hir othe: she corrupteth witnesses, and peruerfeth iudgements.

Booke of
Jesus.
son of
Syracke, 10

1. Tim. 6.

E. iij. Of

Of vnjust rewards and bribes.
Chap. 3.

Esa. 1.

MArke wel the Prophet Esay, who saith:
All men loue money, and seeke after
rewards: they do not iudge the cause of the
orphan or fatherlesse, the cause of the widow
is not called before them. They do not enter
into iudgemēt before their bribes & rewards,
bicause they iudge not for the loue of iustice,
but bribes and gifts do preuent them in their
iudgements, for y they iudge for the loue of
money. They alwayes haue respecte to the
gift, to the promise, or to the hope of reward:
And therfore do they not iudge in fauour of
the orphan, of whom nothing is giuen, pro-
mised, or hoped for. O you rulers false of
promise, companions of theues, who so euer
you be y loue bribes, and goe after rewards,
you shal neuer kepe your hands cleane from
bribes, except you first wash away the con-
tious desire fro your harts. The Prophet ther-
fore speketh this of you. Their rulers be like
rauening wolues, which do rob & take vio-
lently their pray, & most conetously do solow
the r gain. And likewise (saith y prophet Mi-
cheas) Their rulers & gouernours did iudge
for rewards: their prests & ministers taught
for

Ezech. 22.

Mycheas. 5.

for hyre, and their prophets did prophesse for money. Behold the Lord did comaund Mo. Deut. 16. ses in y^e law: Thou shalt ordain iudges and rulers in all thy gates, y^e they may iudge my people in iust iudgement, & decline on neither side. Thou shalt accepte no person. nor receyue any rewards: bicause bribes & giftes do blind the eyes of wise men, & doe change the sayings of the righteous: but thou shalt prosecute y^e which is to be done iustly, & thou shalt liue. Ec. 5. Hee speaketh here of two things. iust, and iustly, for some men doe prosecute that which is vniust, vniustly: & againe there be which doe persue that vniustly, which is iust: and last of all, some doe prosecute that iustly, which is vniust.

Of the accepting of persons. Chap. 4.

Whe bee vnto you which being corrupt by petition or rewarde, or els moued through affection, affirm y^e which is good to be euil, & that which is euill to be good: proclaiming y^e light to be darknesse, & darkenes to be light: condemning the soules to dye, which dye not, & making the soules to liue, which liue not. For you do not consider y^e equitie of y^e cause, but y^e deserts of y^e persons: not
E. iij.

Mat. 6.

not the lyfe of the man, but the giftes that are given : not iustice, but money: not what reason biddeth, but what will affecteth : not what the law ordaineth, but what the minde desireth. You doe not wet your wits, and bend your wils to y^e maintenance of iustice, and aduancement of equitie : but you wreste iustice to your owne will & wickednesse, not to the intent that that which is lawfull may please you, but that it which doth please you may be lawfull. Your eye is neuer so simple that all the bodye is made cleane and bright, but alwaies you mingle it with some euell leaven, whereby you corrupte the whole peece : You doe neglecte the poore mans cause, and with all care and diligence supporte the cause of the riche . You shewe all extremitie and rigor vnto the poore man, but with curteous and gentle dealing you doe dispence with the welthy. You scarcelye cast your countenaunce vppon the poore, but you deale fauourably with those that bee of substance. You hear y^e poore mans cause negligently, but to y^e rich mā you giue care most diligently : the poore man crieth for iustice, and none doth giue eare vnto him: the riche man speaketh and every man ioyfully giueth eare.

Where

Whereupon (saith Salomon) When the rich man speaketh, every one keepeth silence, and what he saith, they extoll it vp to the clouds: but when the poore man telleth his tale, they say, what fellow is this? and if he offend in any word, they will ouerthrowe him. Hee suffereth violence and cryeth out, and no mā heareth him. Hee vttereth his griefe with mourning voice, and there is none that iudgeth his cause. If by chance you take in hād the cause of the poore, you folowe it slowly: but when you take in bande the riche mans cause, you folowe it most earnestlye. You despise the poore, you honoꝝ the riche: with reuerence you giue place to those that bee welthie, but contemptuously you reiecte those that bee needy. If one come into the place where you are assembled, hauing a golde ring vpon his finger, in a fayre white garment, and a poore man also homely apparelled, if you beholde him whiche is clothed in gorgeous apparell, you will say vnto him, Sir sitte you downe here, makynge place for him: but to the poore man you will say, stand thou there, or sit on my fote-stole. Doe you not in this case iudge according to your affection? and become iudges

C. b. of

Booke of
Iesus. 12.

Hierc. 5.

Deuter. 1.

Rom 2.

of bniust imaginations? For of you and against you the Prophete speaketh, when hee sayeth, They be magnified, enriched, made fatte and grosse : they haue not pleaded the cause of the fatherlesse, and haue not iudged the poore mans cause. But it is commanded in the law : There shall bee no difference of persons, you shall heare the small as well as the greate, you shall accept no man his person, bycause it is the iudgement of God: for there is no acception of persons with God.

Of the selling of Justice. Chap. 5.

O You corrupte Iudges, whiche neuer shewe fauoure where reason woulde you shoulde, ne yet vprihtly minister iustice. For if no gayne or profite fal vnto your lot, vpriht iudgement proceedeth not from you : and nothing is giuen you, but for the sale of Justice. You vse oftentimes suche prolonging of Justice, that you take more from the suters, than the valew of the thing which is in sute, for so muche as the expences and charges do farre surmount the commoditie or profit reapt by the sentence. But what can you answer to him in that strait iudgement, who commaundeth you saying, Freely haue you receyued it, & therfore frankly giue it agayne? Your chestes are full
of

Math. 10.

of riches, your conscience fraught with sinfulness, your chiefest care is for worldly commodities, making your soules captiues to sin & iniquitie. But what doth it profit or auaile man, to gaine all y^e world, & sustaine y^e losse of his soule? or what thing may man change for y^e safetie of his soule? The brother shal not redeeme y^e death of his brother. And man shal not pacifie the wrath of God, nor is able to giue a sufficient price for the redemption of his soule. He shal alwayes liue in labour vntill his end. Heare ye you rich men what y^e apostle saith. Go ye now (saith he) you rich men, weepe & lamēt the miseries which shall come vpon you: your riches are corrupt, your garments are moth eaten, your golde & silver is cancred, and the rust of the shall be a witnesse against you, & shal eate your flethe as it were fire: you haue gathered for youre treasure wrath in the last dayes. Behold, the hire of the labourers, which haue reapt down your fields, and is kept backe from them by fraude, cryeth out agaynst you, & the crye of the is entred into the eares of the Lorde of Sabaoth. And therefore truely it selfe commandeth you saying. Hoord not vp for your selfe treasures vpon earth where the moth & rust doth corrupt, & theues b^rake in & steale it.

Match. 16.

Iacob. 5.

Mar. 6.

Of the vnſatiabſe deſire of the couetous man. Chap. 6.

Jeſus the
ſonne. 14.

Preacher. 5.

Proverb. 30.

O Fire vnquenchable : O deſire inſati-
able : What couetous man was euer
ſatiſfied with the perſormance of that whi-
che he firſt deſired to obtayne ? for ſuch is his
inſatiabſe appetite, that after he hath obtay-
ned that which he wiſhed for, he bendeth his
mind to procure greater things, and the end
of hys deſire is alwayes in getting that
which he hath not, and is neuer coſent with
that which he hath already gotten. The eye
of the couetous man is neuer ſatiſfied, and
will not bee filled for a portion of iniquitie.
The couetous manne hath neuer his fill of
money, and hee that loueth Riches taketh
little frute thereof. Euen as Hell and per-
dition are neuer filled : ſo likewise the vnſa-
tiabſe eyes of couetous men are neuer ſatiſ-
fied. Theſe are the two bloudſuckers which
alwayes ſay, bring vnto vs, for The loue of
money doeth as muche encrease, as money
it ſelfe.

Wherefore the couetous man can not
be ſatiſfied. Chap. 7.

Wilt thou know O couetous man, why
thy mind is neuer ſatiſfied, and thy de-
ſire

fire is neuer filled? Marke what I shall say: Thy measure from whence thy couetous desire doth spring, is neuer so full, but it is able to comprehend more: For the mind of man (whiche is the measure whereby hee measureth all worldly desires) is able also to receiue God, bycause he whiche cleaueth vnto God, is one spirit with God. Therfore how much soeuer the minde doth contayne, it is neuer satisfied untill it dothe comprehend God, of whome it is alwayes capable. If thou wilt then be filled and contented, leaue off thy couetous appetite, for so long as thou shalt haue that greedy desire, thou shalt neuer be satiate: for there is no accord betwene light and darkenesse, nor no agreement betwixte Christe and Belial, bycause no man can serue God and Mammon.

1. Corin. 6.

2. Corin. 6.

Mat. 6.

Of the false and deceptfull name of
Riches. Chap. 8.

O Thou false and deceptfull felicitie that man hath in riches, which in very deede makest the riche man an vnfortunate and miserable childe. For what maketh a man more unhappie or wretched, than wealth or worldly substance, which are called riches?

Acts. 5.

Zachary 9.

eb. 14.

xii. 6.

Math. 6.

Luke. 22.

A man to be needy and to be riche, are two contraries, and yet the riches of the worldly do not take away pouertie, but causeth pouertie. For as the wise man saith, A little doth better content and satisfie the poore mā, than abundance doth suffice or please the rich man. For where there is great Riches, there be many to consume it: for we see great nobilitie overcharged with greater necessitie. Therefore wealth and abundance doth not enrich a man, but maketh him poore & needy.

Ex-ample against Couetousnesse. Chap. 19.

How many hath the couetousnesse seduced and decayed? how many more hath the love of money bitterly destroyed? The Lord rebuked Balaam, for that he being seduced with the desire of those things which were promised him, determined to curse Israel. The people did stone Ahas to death, because he took away golde and silver which were cursed and forbidden. Naboth was slayne, that Achab might possess his vineyard. Giezi was stricken with a Leprosie, because he demanded and receyued golde, silver, and garments, under the name of Heliseus. Iudas hanged him selfe because he had solde and betrayed Christ. Suddayne death made

made an ende of Anania and Saphyra hys
 wife, bycause they defrauded and deceyued.
 the Apostles of the pryce of their grounde.
 Tyrus built by a strong forresse and heaped
 by silver as earthe and golde, as the clay of Preacher, 5.
 the strettes, but behold, sayth the Prophet, the
 Lorde shall spoyle hir of it, & he shall smite
 downe hir power in the sea, and she shall be
 consumed with fire.

Of the great care that conetous men
 haue. Chap. 10.

Why doth man so earnestly set his mind
 and so straightly presse himselfe to ga-
 ther goodes, seeing y^e he cannot alwayes con-
 tinue, and enioy them for euer? for man co- Num. 22.
 meth sooth like a floure, & doth wast and va-
 nish away againe like as the shadowe, and
 neuer contineth in one estate. Why doth he
 the desire to be master of many things, whē
 fewer things would serue him? For hauing Iosue. 7.
 sustenance & clothing, saith y^e Apostle, let vs
 be content therewith. Why doth he seeke after 3. Reg. 21.
 things necessary, wth much care & anguish of
 mind, seeing that they offer themselves vnto vs 4 Reg. 5.
 without great difficultie? Hearken what y^e
 truth itselfe sayth, Be not carefull, saying Math. 27.
 vnto yout selues, what shal we eat, or what
 shall

Psal. 36.

Shall wee drinke, or wherewith shall wee be clothed? for your heauenly father knoweth right well that you haue neede of all these things. Seeke first therefore the kingdome of heauen, and all these things shall be cast into your hands. And hereupon sayth Dauid, I did neuer see the iust man forsaken of God, nor yet his seede begging bread.

Of the inordinate desire, that the couetous man hath to keepe Riches. Chap. 11.

Horatius.

Preacher. 5.

Proverb. 13.

Antalus as the Poet sayeth, thirsteth amidst the waters: euen so the couetous man standeth at neede amidst his greatest wealth. To whome, that which hee hath, doth as much good, as that which hee hath not: For bycause hee neuer vseth those things which hee hath already in possession, but alwayes seeketh after things not as yet obtayned. Hee (is sayth the wylse man) as though he were rich, when he hath nothing: and is as though he were poore when he floweth in wealth. The couetous man, and the pitte of hell, doe both of them deuoure, but they doe not digest: they receyue bothe, but they do not render agayne. The niggarde doth neyther pitte those that suffer affliction,

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fiction, nor yet haue compassion on those that be in miserie. But he forgetteth his dutie to God, and the loue to his neighbour, seeking his owne harme and disquiet. For he holdeth backe from God the honoz due to him, he denyeth his neighbor things that bee necessarie, and withholdeth from hym selfe things which are needefull. He is vnthankfull to God, vnkinde to his neighbour, and cruell to him selfe. To what vse haue the couetous and miserable man substance? and to what purpose hath the spitefull or malicious man golde? How can he which is euill vnto him selfe bee good to others? or he that taketh no profit of his owne gotten goodes? He that hath the substance of this world, and seeth his brother stande in neede, and taketh no pittie on him, howe doth the loue of God remaine in him? For he loueth not his neighbour as him selfe, whome he suffereth to perishe for hunger, and consume for neede: neither dothe hee loue God about all things, who more than God respecteth Golde and Siluer.

Booke of
Iesus. 12.

1. Iohn. 3.

Why the couetous man is called a worshipper of Idols. Chap. 12.

f.

The

Innocent III

Ephes.

The Apostle doth rightly define Auarice
 or couetousnesse to be the worshipping
 of Idols: for as the Idolater committeth
 Idolatrie by adoring the Idol, even so
 doth the couetous man in making gold his
 god. The Idolater most feruently dothe re-
 uerence the Idol, the couetous man most
 carefully keepeth his treasure. The Idolater
 putteth his hope in his falsz God, and thys
 man putteth his trust in his fickle wealthe:
 The one is afrayde to violate any parte of
 his Idol, and the other is afraid to decrease
 any portion of his treasure.

The properties of a Couetous man;

Chap. 13.

The couetous man is alwayes readie to
 aske, but slow to giue, and bolde to de-
 nie: All that hee spendeth he thinketh it lost,
 and after expence, hee is full of sorowe, full
 of complaints, frowarde, and hard to please:
 He is prest with care, and sigheth, through
 the remembrance of that which is spent. He
 is troubled in mind, tormented in body, and
 if aught goe from him, it is much againste
 his will god wot. He maketh his owne
 giftes glorious, and embaseth that which he
 receyuet of others. He giueth in hope to re-
 ceyue.

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repye, and of his giffes he maketh his gaine. He is free of dispence where others beare the charge, but very sparing in spending of his owne. He forbereth his fowde his treasure to encrease: hee pineth his body for to multiply his gaine. He plucketh backe his hande when aught he should giue, but he stretcheth him far forth to receyue commoditie. Howebeit the wealth or substance of the vnrigh-
teous, shall be dried vp even as a river, because goodes euil gotten are soone agayne consu-
med. For it is a iust iudgement, that wealth of euil beginning should haue a worse en-
ding. And that those things which be vniu-
sally gathered, shuld be vniuersally scattered.
The couetous man therefore hath his con-
demnation both in this life & in y^e life to come.

Of the dangerous possession of
Riches. Chap. 14.

It is most true therefore which y^e wise
man doth testifie, that gold & siluer hath
bndoue many. He that loueth golde shall not
be iustified. Wo be vnto them that folowe
after it. Behold, y^e sinners do abound in this
world, & for the most part are the inheritors
of wealth. Herebpō our sauiour Christ gaue
comandement vnto his Apostles saying, pos-
sele no gold ne siluer, ne kepe no monye in

Booke of
Iesus 4
Booke of
Iesus. 40

Booke of
Iesus 8.
Ibidem. 31

Math. 10.

Mat. 10.

Math. 7.

Acts. 3.

Eccl. 5.

Eccl. 2.

Eccl. 57.

your purses, for as easie it is for the camell to passe through the eye of a needle, as it is for a riche man to enter into the kingdome of Heaven: for the way that leadeth to lyfe is streight and narrow. And therefore the Apostle folowing the commaundemente of his master, sayde, I haue neyther golde nor siluer. As be vnto you sayth the Prophete, that ioyne house to house, and field to feld, vnto the vttermost bound of the place. The earth is filled with siluer and golde, and there is no ende of his treasure. I am grieued sayth God with the iniquitie of the covetous man, and haue stricken him.

Of lawfull Riches. Chap. 15.

Genes. 13.

Job 1.

1. Reg. 16.

1. Corio. 16

BUT Abraham was riche, and Iob of great substance: David was wealthie. And yet doth y^e Scripture say of Abraham that he did beleue God, and it was reputed to him for righteousnesse. Of Iob the scripture dothe also witnesse, that there was not his like vpon the earth, being a simple and an vpright man, fearing God, and eschewing euil. Of David we haue likewise sufficient testimonie, that our Lord found him according to his hart and desire. But all these holý

holy fathers were as though they had nothing, and yet possessed all things, according unto y^e saying of y^e Prophete David, If thou doest flow in wealth, set not thy hart thereon. And on the contrary syde, the couetous men doe possesse all things, and yet are they as though they hadde nothing, as the same Prophete witnesseth in another place: The riche men saith he, were needy and hungrie: For it is moze easie to finde one that loueth riches and hath them not, than to finde one that hath them, and doth not loue them: because it is harde to be amiddes the fire and not to burne, and moze harder to possesse riches and not to loue them. Harken what the Prophete sayth: From the lowest vnto the highest all men set their mindes to heape vp treasure: and from the Prophete to the Priest all committe deceit.

Psal. 62.

Psal. 33.

Hier. 6.

Of the vncertaynetye of Riches.

Chap. 16.

The couetous man dothe alwayes trouble much against nature; because nature dothe bring him into the worlde poore and needie: and pouertie dothe accompany him euen vnto his graue. The carthe recei-

f. 113.

ucto

Luke. 12.

Psal. 38.

Psal. 73.

Iob. 27.

Psal 48.

ueth him naked, and after he hath played his part theron, she doth deuoure him naked againe, when death shall giue him a deadly wounde. The couetous man in this life, desireth nought but Riches, and therefore saith he, I will pull downe my barnes and granaries, and will enlarge them, to reserue all such fruites as the earth shall bring me forth, and therein wil I lay vp al my welth, and treasure. Unto whose determination thys answere was made. O Fole, thy soule shall be required agayne of thee this night: thinke whose shall those things be which thou hast gotten and scraped together? Thou dost gather treasure (saith the Prophet) but thou knowest not for whom: The Riche men (saith hee)ooke their rest, and when they did awake, found none of their Riches in their owne handes. The riche man (saith Iob) when he shall sleep, shall beare nothing away with him, but shall open his eyes and nothing shall be finde. Be not afrayde saith Dauid when any man becometh riche, and though the gloire of his house encrease more and more: For when he dyeth, of all these things nothing shall hee receiue, his glory shall not follow him, his pompe will take

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take hir leaue, and his riches shall come in= to the hands of strangers: for the Sepul= chres of suche men shall be their house for e= uer. Therefore the wise man sayth, Whatso= uer the couetous man wrongfully gathe= reth together, he heapeth it vp for others, and in his goodes another shall riot and make hauocke. It is lamentable to see, how it is prouided by delieny, y^e oftentimes his grea= test enemie becommeth his neereff beyer.

Booke of
Iesus. 14.

Of Gluttonie. Chap. 16. 2132

In the beginning of mans life, bread & water was his foode, & a simple garment with a poore cottage were thought sufficient to cover his deformities. But now y^e frutes of the trees, the sondy sorts of graynes, the rootes of herbes, y^e fishes of the sea, the beastes of the land, y^e foules of the ayre, do not satiffie the greedie appetite of gluttons & rauening men. For nowe they seeke pleasant dishes with painted couloures: they procure deli= cate & hote spices, choyce eates, sugred mo= sels for their daintie mouthes. Those things do they feed vpon, which be curiously wrought by the arte of Cokery, & cunningly prepared by y^e inuention of their officers. One by stau= ping & straying, chāgeth some things from

Eccle. 28.

f. iij.

their

their proper nature laboring by art to make that an accidente whiche of it selfe is a substance. Another compoundeth things together, to make that delicate, whiche of it selfe is vnpleasant: and al this is to turne excesse to hunger, to bring an appetite vnto the stomacke opprest with saturitie, and to fufyll the greedy desire of gluttonie, rather than to susteyne the weakenesse of nature. But the place of gluttonie, as it hath scarce foure fingers in quantitie, so hath hir pleasure hardly foure momentes in continuance. The meane in meates is contemned, superfluitie is affected, and varietie is desired. Desire of greedinesse knoweth no ende, and varietie exceedeth mesure. The mind is overcharged, the stomacke is troubled, and the sense thorough them both is opprest. Glutony is an enimie to health, a friend vnto sicknesse, the mother of wanton lust, and the instrument of death. Be not greedy sayth the wise man at any banquet, ne seeke not on every dish, for with diversitie of dishes the health is endangered, & through y^e surfet of wine many haue perished. Meate is ordained for the belie, and the belie to receyue meate, but God shall destroy the one and the other.

Booke of
Iesus .37.

I. Corin. 6.

Examples

Ex:mples against Gluttonie. Chap. 18.

Gluttony requirith a costly and charge-
able tribute, but it yeldith a verie base
and most vile rent. For howe much more
delicate the foode is, so much more odious
are the fruites thereof. Gluttony dissempereth
the bodie, corrupteth the stomake, & maketh
all partes noysome. Gluttony did shutte vp
the gates of Paradyse agaynst mankynde:
Gluttonye caused Esau to sell his inheritance:
Gluttonye was the mayne pathe that ledde
Pharao his baker to the gallowes. Gluttony
was the instrumente that wrought Iohn
Baptists death. Nabuzardan the chief cooke
of the King of Babilon, burnie the Temple
and destroyed Ierusalem. Balthasar the King
of Babilon in his greate & sumptuous ban-
ket, saw a hand writing on the wall, Mane,
Thetel, Phares, & the same night he was kil-
led by y^e Chaldeans. The people of Israe! sate
downe to make good chere, and rose vp to
playe, but whilist the meat was yet in their
mouthes, the wyath of God fel vppon them,
and destroyed them. They which fed volup-
tuously dyed in the hight wayes. The riche
man which did feast & banquet, & abounde in
worldly pomp & vanitie, was buryed in bil.

Gen. 3.

Gen. 25.

Gen. 40.

Mat. 14.

4. Reg. 25.

Dan 5.

Num. 11.

Plal 77.

Lament. 1.

of Iere. 4.

Luc. 16.

f. b.

Of

Of Drunkennesse. Chap. 11.

What is more vyle and lothsome than is
 the drunkarde? whose mouthe is the
 ledge of poysoned saouours: whose bodie
 through excesse doeth tremble and shake:
 whose promises are large: whose tongue
 bewrayeth secretes: whose minde is sone
 chaunged: whose countenaunce is transfor-
 med. For where drunkennesse is the myste-
 resse, there secrecie beareth no maiestie. For
 commonly when the heade is full of wyne,
 the tongue is set at libertie. Besides this,
 wyne only doth not suffice a drunkard, nei-
 ther is he content with many sorts of wine,
 as Cysar, Bastard, Hypocras, and such like:
 but he drowneeth his senses in al varietie of
 liquour, making him selfe the monster of ex-
 cesse. This is the nurserie of al cōtention and
 strife. For as y wise man saith, much drin-
 king of wine kindleth y coales of wrath, &
 is y roote of all mischief & ruine: & y sequele
 therof is fornication: yea fornication, wine,
 & drunkennesse, bereaueth noble minds of all
 strength & courage And therefore y Apostle
 writeth: be not drōk w wine wherein is wā-
 ton lust. And y wise king sayth, y wine is a
 lecherous thing, & that drunkennesse is ful of
 strife & dissētiō: The childrē of Rachab, & the
 son of Zacharie drank no wine, nor Cisar, ne

Booke of
 Iesus 31.
 Ose. 4.

Prou. 20.
 Ephe. 3.

Luc. 1.
 Hier. 35.

other kinde of drinke y^e might make the drōk.

Examples against Drunkenesse. Chap. 20.

Drunkenesse did discover y^e private parts
of Noe, & caused Loth to commit incest.

Ge. 9. & 19.

Drunkenesse slew Ammon king Dauids
son, & murdered Holofernes chief captaine of

2. Reg. 13.

the armie. True then it is y^e Salomon sayth,

Judeth. 13.

They which are giuē to drinke, & to spend riotously
shall be speedily brought to beggary.

Pio. 23 & 22

And the prophet Esay crieth out vpon such
men, saying: woe be vnto you which rise vp

Esa. 56

early in the morning to drinke your selues
drunk, & to tippie vntill night, y^e you become

hote & boyling wth wine: having also in your
bankets diuers & sundry instruments, & ple-

as of wyne: woe be vnto you which be mightie,
& able to drinke stoutly in feasts: & are re-

Esa. 28.

pert to set vp drunkenesse: beholde your ioy
& felicitie is to kil calves and lat to catthers to

eate of diuers sorts of flesh, & to drinke wine:
let vs eat & drinke say you, for we shal dye to

morrow. And y^e voice of y^e lord (saith he) is re-
ueled in mine eares, y^e this iniquitie shall not

Esa. 28.

be purged fro you vntill death: woe be vnto y^e
crown of pride, enē to y^e drunken people of E-

phraim. The priest & the prophet knowe not
what they do for drunkenes: they are al swa-

lotted wth wine, they know not him y^e lo-
keth on

on them, they stumble and are become ignorant in their iudgements,

Of Lecherie.

Chap. 21.

Apoc. 21.

Eccl. 7.

1. Cor. 6.

Glutonye the mother of uncleannesse, bringeth forth a more uncleane daughter: For it is very agreeable to reason, that he which is already uncleane, should become as yet more disparted with uncleannesse. For all those which commit fornication, are lyke vnto the bakers oven made hote with fyre. The Princes and rulers began to rage through wyne: for the belly which is daintily fed, most willingly of it selfe embraceth carnal pleasures. Extreame rage of lechery lust, which doth not onely effeminate the mynde, but also weakeneth the body: which doth not only endanger the person in this lyfe, but bringeth both body and soule in perill of damnation in the lyfe to come. For all the sinne which man doth commit, is without the body, but hee that offendeth in fornication, procureth offence against his owne body. Heate and lust are the harbengers of fornication, and shee is alwayes accompanied with uncleannesse and vncleantnesse,

OF MANS LYFE.

Booke.

centnesse, but sorrow and repentance do speedily overtake hir: For the lippes of an harlot (sayth Salomon) are lyke vnto a dropping hony comb, and hir throte is more neare and clearer than oyle: but the end and later dayes of hir, are as bitter as wormewoodde, and hir tong is a sharpe two edged sworde.

Prou. 5.

Of the generalitie of Leachery.
ry. Chap. 22.

The wicked daughter of Gluttonye, is our familiar enemy, not dwelling far from vs, but neare at hand, not without, but within vs. Hir violence and force is in our loynes, and hir strength is placed in y^e midst. Shee is neuer driuen away but when she is eschued, and she is neuer put to flight, but when shee is kepte at harde dyet. Two things she requireth to worke hir force and violence, libertie and saturitie: and she putteth hir will in practise by company, and oportunitie. Shee prouoketh all ages, she confoundeth every sexe, shee breaketh all order: shee peruerteth each degree, shee doth assault man and woman, yong & olde, the wise and the simple, the high and low estates, the base and the best degrees.

Leachery.

Job. 4.

¶

Of many which haue perished through
Leachery. Chap. 23.

- Who** is able to set forth and sufficiently
to declare y^e multitude which haue pe-
rished through this wicked time? For lea-
chery ouerthrew Pentapolis, and the coun-
trei neere adioyning. Leachery destroyed
the Sodomites, & Sichem, with all the peo-
ple therein. Through leachery were those that
rauidshed Dyna murthred. Leachery outr-
threw Her and Onam the sonnes of Iuda.
Through leachery y^e vncleane Israelite and
Madianite perished both at once. Leachery
caused the fornicators of the tribe of Benia-
min cleane to bee rooted out. Leachery de-
stroyed y^e vnreruent sonnes of Hely y^e priest,
and killed those whiche defouled Amon at
the banquet. Leachery was the death of Vri-
as, and brought y^e two elders which falsely
accused Susanna to an ignominious & most
shamefull end. To conclude this leude laste
did curse Ruben, seduced strong Sampson,
and assotted wise Salomō. It is therefore true
which wee reade: that many haue perished
through beuittie. For wine and women doe
cause wise men to dote & play y^e Apostates, &
putteth aie of vnderstanding to reprove. This
foule

Gen. 17.

Gen. 19.
& 34.

Gen. 38.

Num. 25.

Iudicū. 19.
& 20.

Reg. 2. & 4.

2. Reg. 11.
Dan. 13.Gen. 35. &
49.

Jud. 16.

3. reg. 11.

Booke of
Ierem. 9.
Ibidem. 19.

OF MANS LYFE.

Booke.

foule desire hath destroyed many lustie Yp-
bertines: and many stout and valiant captains
haue perished by hir meanes. The way to hel
is hir house which leadeth men headlong to
the inward parts to death: She weakeneth
mans strength, impayreth his senses, short-
neth his life, wasteth his substance & wealth.

Of the Ambitious man.

Chap. 24.

The couetous man gathereth riches, and
the niggarde keepeth them together: the
Glutton delighteth in belly cheare, and the
Leacher dwelleth in his lust. He that is am-
bitious affecteth honours: and he is proude
doth extoll and magnify him selfe. The am-
bitious man is alwayes fearefull & circum-
spect, least by worde or deed he should offend
in common audience: he pretendeth humil-
tie, and maketh assemblance of greates hone-
stie: he sheweth him selfe gentle in hearing,
curteous in talking, and bountifull in doing:
he foloweth his betters with counterfet cur-
tesie: he boweth and coucheth vnto each one:
hee frequenteth the courts of Princes: he vi-
sitetb noble personages, making great shew
of duetie & obeylance, and alwayes apponeth
what they doe affirme, seeking by flatterye

Ouidius.

to please their humours. Not ignorant of the Poets saying : although there be no dust vpon the garment of thy better, yet pretend a kynde of double diligence, and seeme to shake off that that is not. He is ready and diligent where he knoweth to please : but slow, and not earnest where hee feareth displeasure. He seemeth to reprove things that he euil, and cunningly detesteth things that hee vniust. He speaketh things plauisiblye to those that giue eare : and applyeth him selfe to euery company, reaping thereby a fruitlesse prayse, and a colourable commendation. Often tymes hee doeth sustayne a harde conflict with him selfe, whylest iniquitie moueth his mynde : and ambition stayeth his hand, whylest ambition doth not permit that to be done, which his mother iniquitie doeth put by in mynde of. But yet for all this, the mother and the daughter vse couine together. For the mother openly mayntayneth his purpose, and the daughter in secreete doth not resist. The mother before all men clamyeth vnto him that whiche is manifest, and of right dutifull : but the daughter affecteth that which is close and couerte. And therefore the ambitious man doth alwayes most willingly

willingly intreat vpon soueraintie: whiche
with greedy desire hee foloweth, saying: **W**hen
shall bee rule and haue the sword in
hand, who would be seuerer in iudgement,
meeke in mercy: who would frame his will
to reason: who loue nor fauour cannot with-
drawe from doing iustice: whom prayer can
not intreate, nor hire corrupte: who would
giue credite to those that be faithfull, and
take to those that be humble: Who in fine
would bee louing and gentle, liberall and
curteous, stedfast, prudent, patient, and po-
sitike.

**Of the excessive desyre of amb-
itious men. Chap. 25.**

The ambitious man if possibly he do not
profite by this meanes: then hath hee re-
course vnto some skilfull mate, that can cun-
ningly playe the parte of Symon Magus,
or else he vseth the helpe of Giezi the bribe ta-
ker. And by Symon whome hee maketh a
daungerous instrument for a diuelish pur-
pose, he purchaseth that which of hym selfe he
coule not attaine: then is he liberall in gi-
uing, and full of rewarde: then with fayre
wordes he tryeth his friendes & maketh large
promises,

promises : and then doeth hee leane no pathe
vntroden to win grace or fauour to obtayne
his purpose . But if by this meanes it com-
meth not to passe, hee byolently inuadeth e-
state of honoꝛ, and impudentlye blurpeth
the place of authoritie, and being supported
by the hope of friendes, and partly prickt for-
ward by the helpe of parentage, hee is so in-
flamed with the desire of honour, and so
deepely drowned with the inordinate affecti-
on to beare rule, y neither he abboꝛreth to fal
into scysme, noꝛ feareth to commit any scan-
dalous acte. But Giezi was stricken with a
leprosie : And Symon perished togy-
ther with hys money : the fyre consumed
Choze and his companions : and the earthe
deuoured Dathan and Abyron . Let no
man therefore take vppon him honour, vn-
lesse hee bee called by G D D, as Aaron
was.

2 Reg. 5
Act. 8

Nu 16.

Heb. 5

An example of an ambitious
man. Chap. 26.

2 Reg. 15

We doe finde an euident and manyfess
example of ambition in Absolon, who
when hee dyd aspire to the kingdome of
his father, made for him selfe Chariotes, and
pro.

prouided horsemen, and ordained men of
 war to goe before him: And rising vpp
 early in the morning, hee stode (as the sto-
 ry sayeth) neare vnto the entrie of the gate,
 and he called vnto him every one y^e had busi-
 nesse in the Kings iudgements, and asked,
 Of what Title arte thou? who making an-
 swere sayde: I am of one of the Trybes
 of Israel, and your seruau^t: your request
 seemeth to me good and reasonable sayd Ab-
 solon againe, howbeit there is no iudge ap-
 poynted by the King to giue you audience:
 but who will make mee a Iudge vppon
 the earth (sayeth hee) that all those whiche
 haue busynesse myghte come vnto mee,
 as vnto an vpright Iudge? And as there
 came a certayne man to salute hym, hee
 stretched forth his hande, and taking hym
 thereby, embraced & kyssed hym: and the lyke
 hee did vnto all the people of Israel, which
 came to iudgement, and to haue audience
 of the King his father: and heereby hee
 withdrew the heartes of the Israelites
 from his father. And when hee wente
 to Ebron, he sente out priuy scoutes amongst
 the Tribes of Israel, saying thus vnto them:
 as

as soone as you shal heare the sounde of the trumpet, say vnto the Israelites, Absolon reigneth in Ebron. And there was a strong conspiracie, and their company greatly increased.

Of the short and miserable life
of noble men.

Chap. 27.

But admit that the ambitious man bee exalted alofte, and promoted to the highest place: his charges doe increase, his cares are multiplied: his times of abstinence are prolonged, and his quyet nights from rest, are turned to watching: whereby the bodye is distempered: nature is weakened, and the vitall spirites made feeble. And through suche distemperatures, the sleepes are broken, the appetyte is losse, the strength decayeth, and the bodye consumeth: And languishing in him selfe perhappes he liueth not halfe his dayes, but quickly shorteneth his miserable life, to a more miserable end. The saying of the Poete in him is verifed: Thynges that are great in them selues doe soone fall: and greate men haue not permitted to continue

stirue long in their estates, and they be exal-
ted, that they may come down with a grea-
ter fall.

This saying of the Propheete also by
them proueth true, I did see (sayeth hee) the
wicked man highly aduanced and set alofte,
yea euen as high as the Cedar trees of Li-
banus : but I passed by, and beholde there
was none that woulde know him: I sought
him, and in the place of his dwelling hee
coule not be founde. His dayes shall
be abridged and shortned : hee shall be
stryken as the vine in the fyrste floure of
hys Grape, and as the Olive when it
bryngeth forth flowers, according to the
saying of the wise man. The lyfe of euery
potentate is but shorte.

Psal. 36.

Booke of
Ictus. 10.

The properties of a proude
man Chap. 28.

As soone as the ambitious man hath as-
pired to honour, hee is straight wayes
puffed vp with pride, and without all mea-
sure hee breaketh into bragges and boastes
sounding to his owne prayse and credite :
Hee bendeth not hys minde to doe good
vnto others, but gloriouse to blake oute
G. iij. his

hys power and prerogative : hee presumeth hys person to bee made muche better, bycause hee hath gotten superi-
oritie. But alas, highe degree maketh not
a good manne, nor honour, nor dignitie ma-
keth a manne better : but the honestie and
vertue wherewith hee is endued. Fur-
thermore, the ambitious man exalted on
high, contemneth the companie of his olde
friendes, and disdaineth the sight of his for-
mer familiars, and turneth hys face from
his wonted acquaintaunce : hys counte-
naunce is proude, his gaze is glorious,
hys mouthe is filled wyth haughtie ter-
mes, hys mynde is fixe vppon waightye
matters. Hee is impatient of subiection,
and desirous to beare rule : hee is a clogge
vnto the cleargye, a greate burthen vnto
hys subiectes, and a beaue poke vnto hys
neyghbour. Hee can not patiently beare
any greivous thing that shall touche hym
selfe, nor delaye that whiche hee hath con-
ceiued in his minde : but he is rather, bolde,
boasting, arrogant, soon moved, and verie
importunate.

Of the fall of Lucifer, the
father of pryde.

Chap. 29.

O Pryde whiche no man can beare : thou
arte, intollerable and odious vnto all
men : and amongst all vices, thou always
arte the firste and laste : where thou com-
mest, euerye other sinne doeth folowe,
and when thou takeste thy leaue the other
are forsaken. For it is written, Pryde
is the beginning of all sinne, and the firste
begotten and eldest daughter of death. For
this wicked daughter, Pryde, in the very
beginning of things did stirre vp the cre-
ature agaynst the creatour that formed and
made hym : the Angell against God : but
God threw hym down from the heauen, be-
cause hee dyd not continue in the truth;
hee threw hym downe from the state of
innocencye into sinne : from sinne into
myseries : from the brightnesse of hea-
uen, into the darke and mystie ayre. Hear-
ken what the prophet saith of this fall. How
arte thou fallen down from heauen (O Lu-
cifer) which didest rise in y morning ? thou
which diddest wound all nations, are now
fallen

G.iii.

fallen

Booke 8.
Iesus. 12.

Esa. 14

fallen vnto the earthe: thou (I say) whiche
saydeste in thy hearte, I will ascende into
the heauen and will exalte my selfe a-
boue the starres: I will sit in the moun-
tayne of witnessse, in the sides of the North,
and I will ascende aboue the height of the
cloudes, and will bee like vnto the moste
highest. Thou wast the Image of hys
lykenesse, beyng full of wisdomme, and
perfit in comelynesse: thou wast the
dearling of Gods Paradise. Every pre-
cious stone was in thy garment: the Zar-
domicke, the Topase, the Iasper, the Cry-
solyte, the Onix, the Beryll, the Car-
buncle, the Saphyre, and the Emrode,
yea the very Golde it selfe: to bee wyse,
all these thinges (O Lucifer) were pre-
pared in that day that thou wast created,
for the setting forth and trimming of thee.
Thou wast that Cherubine, whose wings
were stretched forth: And I placed thee
vppon the holpe Mountaine of GOD.
Thou diddest walke in the middell of the
stones set on fire, thou wast perfit in thy pro-
ceedings from the day of thy creation vntill
sinne and iniquitie was founde in thee: but
when thou diddest transgresse, I did cast
thee

thee out of the holy mountaine. Thy harte
 was exalted & puffed vp through thy beau-
 tie and brightnesse, and nowe I haue caste
 thee downe vpon the grounde. The Cedar
 trees were not higher than hee was in para-
 dise: the fyre trees did not match his heigth,
 and the Palme trees were not equall wyth
 his boughes: there was no tree of Paradise
 comparable vnto his bewtie, bycause God
 made him comely and goodly to beholde a-
 mongst many. And he is now become king
 of the chylzen of Wyde: he is that greate
 redde Dragon whiche hath seven heades,
 whose tayle dremeth after it the thirde parte
 of the Starres of the firmamente, and set
 them vpon the earth. And hee is that greate Iob. 41.
 Dragon and olde Serpente whiche was
 throwen downe, and is called the Diuel or Apec. 11.
 Satan, who seduced the whole worlde, and
 is caste vpon the grounde, and his Angells
 also with him: Of whome our Saviour
 saith: I did see Satban like vnto the light-
 ning falling downe from heauen. For euery
 one that exalteth him selfe, shall bee made
 lowe: and hee that humbleth him selfe, shal
 be exalted.

Luke. 10.

Of

Of the Arrogancie of men.

Chap 30

Ezechie. 28

O proude presumption, O presumptuous
 pride, whiche diddest not only attempt
 to make the Angell equall with God, but
 hast presumed also to make men as Gods.
 Yet suche is the fickle fauoure of pride, that
 whom she setteth vp alofte, she quickly pul-
 leth downe agayne, and whome she dothe
 exalt, she soone embaceth y same Wherebp-
 pon our Lorde sayde vnto the Prophete,
 Thou sonne of man, say vnto the Prince of
 Tyrus, thus saith our Lorde, because thy
 hart is lift vp as though it were the harte of
 a God, and for that thou haste sayde, I am
 God, when thou art but man, I will bring
 therefore vppon thy necke the strongest of the
 Gentiles, and I will destroy thee, and thou
 shalte die in the ouerthrowe of them whiche
 shall be slaine, and thou shalte perishe a-
 middes the Seas: Nabuchodonozer, by-
 cause hee dyd proudly bragge vppon his
 power and strengthe, and sayde: Is not
 this Babylon whiche I dyd builde for the
 place of my kyngdome: in the strength of
 my power, and in the glory of myne ho-
 nor?

no? And as the worde was yet in the
 Kings lippes, there came a voyce from
 Heauen, saying, King Nabuchodonozor,
 it is spoken to thee, Thy Kingdome shall
 goe from thee, thou shalt be cast out from
 amongst men, and shalt haue thy place
 with the wilde and brute beastes: thou
 shalt eate haye as dothe the Ore, and
 shalt haue seuen yeres vpon thee, vntill
 thou knowest that the hyghe and myghtie
 dothe rule in the kingdome of menne, and
 giue it to whome so euer hee will. And
 the very same houre this saying was ful-
 filled vpon the King: for hee was caste out
 and dyd eate hay with the Ore. It is then
 true, whych is sayde in the Psalme, When
 when hee was in honour vnderstode it not,
 hee was compared vnto the brute beastes,
 and made like vnto them. Pryde ouer-
 threw the Towre of Babylon, and con-
 founded the tongurs. Pryde slew Go-
 liath the Giant, and hanged by Haman, Pryde
 ouerthrew Nicanor, and was the destru-
 ction of Antiochus. Pryde drowned Pharao
 in the redde Sea, and murdered Senna-
 cherib the King of Assyrians in the Tem-
 ple of his false God. Pryde cutte off
 Holofer-

Daniel. 4

Psalm. 48

Genes. 11.

1. Reg. 17.

Hester. 7

2. Mach. 15

1. Macha. 6

Exod. 14

4 Reg. 18

Judith. 13.

Booke of
Iesug. 10.
Ibidem.

Holofernes head, when he thought him selfe
furthest from feare: and to bee worse, God
hath suppressed the seates of proude Princes
and rulers, and hath dyed vp the rootes of
insolent nations.

Of the abomination of Pride.

Chap. 31.

Amos. 6.

Amos. 8.

Prouerb. 8.

Esay. 5

How detestable a thing Pride is, God
him selfe doth witnesse by the mouth of
his Prophet saying, I detest and abhorre the
pride of Iacob: And againe, our Lorde hath
sworne against the pride of Iacob, I will not
vntill the end forget all their works. And
hereupon amongst al the sinnes which God
doth hate, the wise man reciteth for the firste
of them, proude and loftie looks. And the
Prophet sayth, the day of the Lorde of hostes
shall come vpon every proude and high min-
ded man, and vpon every arrogant person,
and such shall be cast downe and made low:
It shall come vpon the Cedar trees of Ty-
banus, which be both high and strong, and
vpon all the Oakes of Balan, and vpon the
high mountayns and all the loftie hilles,
and vpon every tower and wall that is for-
tified, and the statelynesse of men shall be
Maken

shaken downe, and the stoutnesse of the ba-
 liant & courageous shall be abated. There-
 fore hath he increased his power, and hath
 enlarged his mouth, and wee shalt deuoure Esay. 2.
 all the proude and vainglorious persons.
 The Lord of hostes hath determined this, Esay. 3
 that he might cut off the pride of the inso-
 lent. Holy Iob also saith, If pride shal moue Iob. 20.
 vp into the firmament and the proude mans
 heade shall touch the Cloudes, yet shal he in
 the end consume away, and come to corrup-
 tion as the dirt.

Against the arrogancie of proude
 men. Chap. 32.

The very vicious man for the most parte
 loueth his like, but the proude man ha-
 teth him that is proude and loutie. Hereby
 sayth the wise man: There is alwayes strife
 and debate amongst proude men, and when
 pride reigneth, there commonly is disdain
 and reproch. The proude man desireth glad-
 ly strange things, wherunto he hath bin ac-
 customed, and he accounteth wonted things
 as lothsome. He thinketh the party to whom
 he useth speeche, thereby to reape profite and
 great commoditie: but if with carresie bee
 embrace

Proverb. 13
Proverb. 11

embrace any man, bee presumeth his countenance, to gaine hym great ccedite. He seldom useth any friendly affection, but alwayes imperiously dothe shewe his authoritie. His Pryde, his arrogancie, and his disoaine, is of more force wth hym, than courage, or manhoode. But let hym remember the words of the Gospell, There arose a contention amongst our Lordes Disciples, which of them shoulde be taken for the greater, but Iesus sayd vnto them, the Princes of nations & people do rule ouer them, & they which haue power amongst the be called beneficiall or bountifull: but you be not so, for he y^e is greatest amongst you, shall be as y^e yonger, & he that hath the prebeminence, shall be as the seruant. And as y^e Apostle sayeth, you shall not be as hauing gouernement ouer the cleargie, but an example and patrone to the flocke willingly. The earth is the Lordes, and the whole worlde, and all that dwell in it is his increase and abundance. There is theribut one Lorde, and one God, and others which beate the names of Lords be but only seruants, vnto whome dominion is not proper, but seruice, is appoynted. And therefore sayeth the wise man, If they haue

Luk. 22.

1. Pet. 5.

Psal. 23.

OF MANS LIFE.

Booke.

hane apointed thee a ruler, shew not thy selfe
proude nor stately, but be amongst them as
one of them.

Booke of
Iesus. 10.

An example againste the decepte of am-
bitious men. Chap 33.

The mother of the sonnes of Zebedie
made petition vnto our sauiour Christ,
saying, Comaunde that these my two sons
may sitte with thee in thy Kingdome, the
one on thy right hande, and the other on thy
left: to whome Christ made this aunswere:
You knowe not what you aske, for a King-
dome is not gotten by honoz, but by charge.
And therfore dothe our Lorde adde in the
same place: It is not mine office to gyue
rule and dignitie vnto you. As though hee
shoulde saye, It is mine to giue, but not to
you, that is, to suche ambitious persons: For
althoughe all power and authoritie com-
meth from God, yet is not the gouerne-
mente of the proude allowed of the high-
est, according to the saying of the Prophete,
They raigned and bore the sword, but they
had it not of me, They were rulers and I
did not knowe them.

Math. 20

Osce. 8

Of

Innocent III

Of the properties of arrogante
men. Chap. 34.

Math. 23.

The proude man affecteth the highest
seate in the sinagogues, and to be firste
placed in feasts: he liketh well to bee saluted
in open sight, and to haue great reuerence in
publike assemblies: the title of mastership
pleaseth him much, and the proper name of
his person or parentage he cannot abide, but
desireth to be called by the name of his dig-
nitie, which fortune hath lent him: for he lo-
neth not to bee honoied after the common
fyrte. And when he is placed in high degree
he goeth statelie gate, and looketh for reuerence
on every side, and sometimes most cunningly
he craueth curtesie: There was a certayne
king vehemently noted for pride by a graue
Philosopher, whome when the wise man
saw in his statelie throne of soueraintie, hee
lay prostrate before him, and in most hum-
ble manner adored the King: that done, hee
arose and sat downe by him: the King di-
stinking his disloyall demeanour, bycause hee
knew him to be a Philosopher, demaunded
what he meant: the Philosopher answered,
thou art either God or mā, if thou be a God,
I ought to adore thee, but if thou bee a man,

OF MANS LIFE.

Booke

I may well sit by thee. But the King checking the Philosopher wth hys owne calling, made this answer: I am in very deed a man, and therefore thou oughtest not to worship me, but if I were a god, it becomes thee not to sit by me.

Of superfluous Apparell.

Chap. 35.

In the beginning of the worlde after Genes. 9.
the offence committed in Paradise, our
fathers wore garments made of beasts
skinner: Our Sanioure Christ also to auoid Math. 10.
the excesse of apparel, sayth vnto vs, you shal
not haue two coates, but according to the
counsayle of Saint Iohn, he that hath two
coates, let hym giue one of them to hym that
needeth. But the proude man, to set out hys
gloze, delighteth to haue sundrye sortes of
gorgeous apparell, and to be clothed in silks
or beluet, & to be deckt with pretious stones.
Yet what other thing is a manne decked
wth gorgeous garments, than a paynted
sepulchre, whose outwarde shape is laye, but
full of corruption & vncleanesse wythin. The
pretious stone and the purple, the silke and
the beluet, doe all consume in the munde.

H.

Golde

Math. 23

Luke. 16

Genes. 34

Ioseph. an-
tiquit. lib.
cap. 28

Iudith. 15.

Booke of
Iesus. 10.
1. Tim. 2

Pet. 3

Golde, silver, and pretious stones bee they
 neuer so sumptuous, ware foule and un-
 cleane in myze: Dignitie and authoritie are
 euill placed in the dust: Honor and glo-
 ry hath no good seate in the ashes: why then
 dost thou set forth thy borders, the instru-
 ments of Pride. Why dost thou exalt by
 gay wealts and garments? The riche man
 that was clothed in purple and sylke, was
 buried in Hel. Dyna the daughter of Iacob
 the Patriarche before she went forth to buy
 ornaments of forrayne women (as Iose-
 phus writeth) continued a mayde, but after
 she wente out from amongst them, Sichem
 sonne to the king of the Ammorites dyd
 violently rauishe by. Holofernes whyche
 late vnder the riche and pretious Canapye
 wrought with Gold, stones and purple, was
 slayne of Iudith, who left off hir sackclothe,
 and put on the apparell of mirth and ioy.
 Therefore sayeth the wise man, Boast ne-
 uer of thy apparell. And the Apostle forbid-
 deth women to bee hygh mynded in theyr
 gorgeous garments, and that they shoulde
 not shewe forth their frilled heare, or to
 set out theyr caules with golde worke, or to
 vse any trimming or bzaunery in their robes.

Against

OF MANS LIFE.

Booke.

Against the vaine decking and trim-
ming of the body. Chap. 36.

Harken what the Lorde speaketh by
the mouthe of hys Prophete agaynst Esay. 3
superfluous decking. For asmuche as the
Daughters of Syon, are become lostye,
and haue walked with their neckes stret-
ched forth to be seene, twinkeling theyr
eyes as they passe by, the Lorde will make
their neckes deformed, and will leaue them
no heare, and in that day the Lorde wyll
take from them the decking and ornaments
belonging vnto them: as theyr holopes
of Golde, their chaynes, theyr owches,
their bracelettes, theyr scarfes, the instru-
mentes wherewith they shedge theyr heare,
theyr fyne garters, theyr small cheynes, theyr
nosegayes and sweete perfumes, theyr lit-
tle gimmolles that goe throughe theyr
eares, theyr rings, theyr pearles or pretious
stones whiche do hang at theyr forcheads,
theyr suites of apparell, theyr woite clokes,
theyr fyne linnen, theyr crisping pyntes,
their looking glasses, theyr fyne cambricke,
theyr headbands and their bayles of lawne:

H. ij.

and

Ezechiel. 27

and they shall haue for their sweete perfumes
 a lothsome sauoure, for their fine girdles a
 coorse corde, for their curled heare, a balde
 pate. Beholde this punishmente is giuen
 them for their sinnes, that wherein they haue
 had delight, therein they may be punished.
 Giue care also vnto the Prophet Ezechiel,
 who sayeth vnto the people of Tyus: O
 Tyus, diuers sortes of silkes are woven for
 thee in Egypt, to make thee bayles and co-
 uerings. Blew silke and purple are brought
 from the Isles of Elithah, and ordeyned
 for thy attire. The marchantes of the I-
 landes haue changed theyr combes of Iuo-
 rie and Ebonye with thee at thy pryce. For
 the multitude of thy workes, and for thy
 vyle, they haue set forth in thy sayres pretious
 things to sale, as Emeraudes, Purple, Da-
 maske, embzodered workes, fine flaxe, silke,
 and chozall. The factors of Dedan haue
 brought to thee riche tapistrie and carpette
 workes, for the garnishing of thy seates.
 And thou art replenished with all thyngs,
 and too muche glorified. But now thou
 art consumed and eaten with the Sea, and
 thy goodes in the bottome thereof, and ouer-
 whelmed in the waters, and thou arte come

to nothing, and shalt neuer rise againe.

That more fauoure is shewed vnto a man
for his apparell sake, than for his
vertue. Chap. 37.

When a certayne Philosopher in very
meane apparell came vnto a Princes
gate, being long stayed thereat, and not
suffered to enter in, he went backe and chan-
ged his habite and deckt him selfe in gorge-
ous attire; afterwardes returning agayne
vnto the gate, he was at the firste permitted
to enter in: who comming in presence of
the Prince, beganne to kisse and reuerence
his garmente, whereat the Prince not a
little maruelling, asked the cause why he
did so: to whome the Philosopher answered,
I doe honoꝝ hym (sayth he) that hath
done me honour, for that which vertue could
not obtayne, my garmente hath broughte
to passe. O vanitie of all vanities, that
gorgeous garmentes shoulde be more ho-
nored than vertue, and beautie more este-
med than honestie.

Of the painting of the face to deceine
the eyes. Chap. 38.

Through the proude and vayne desire
to set out our beautie, many times the
naturall face or shap is covered, and an ar-
tificiall countenance framed thereon, as
though the counterfet colours of mans in-
vention, did much excel y cunning or worke
of God. But manne herein is deceyued, for
sayth Christ, consider and beholde the lylies
of the fildes how they growe, they do neither
labour nor spinne, and I say vnto you, that
Salomon in all his glory and triumph, he
was neuer clothed as any one of those bee :
for it is not to be thoughte, that a framed or
fayned colour, is comparable to a naturall
or true colour : For when the face is ex-
ternally paynted, the inward parts are there-
by corrupted & made noysome. All men and
women are nothing else but vanitie. For
what is more vaine, than to trimme & frizle
y haire, than to colour and paint y cheekes, &
to stretch out the browes? seeing that y glo-
rie of this life is deceitfull, and that beuty is
but vaine, All fleshe is but as the grasse, & the
glory thereof as the floure of the field, which
dothe quickly wither and fade away, and
Gall

Math. 6

Psal. 38

Prou. 30

Esay 40
Psal. 36

shall soon decay as the potheearbes. And to omitte the speaking any moze of this matter, least I shoulde seeme malicious: what is moze vaine than to adorne the table with fine and imbrodered clothes, with Iuorie trenchers, with long carpettes, wyth flagons of siluer and golde, and a number of pretious and gorgeous ornaments? or what cunayleth it a man to paynte his chamber, to gilt y^e postes of his bedde, to prouide a faire or sumptuous portall to enter therein: to make the pavement shine, to fyll hys bedde full of feathers to couer it wyth silke, or else to decke it wyth curtaynes or canapye? for it is wrytten: whē he dyeth, of al these things nothing shall he receyue, ne yet his glozve or pompe shal folowe him.

Psal. 48

Of the uncleannesse of mans hart.

Chap. 39.

There is no man that can boaste of the cleanness and puritie of his heart: for as muche as every one of vs, hath offended God in many things. And if wee shall saye, wee haue no sinne, wee deceiue oure selues and the truth resteth not in vs. What manne is hee that can saye with the

Iaer. 3

I. Iohn. 1

I. Cor. 4

H. iiii.

Apostle,

Job. 15

Job. 4

Genes. 6

Gen. 1

Mich. 24

Psalm. 13. 52

Apostle: I do not knowe my selfe guiltie in any thing, and yet for all that I am not iustified? who is he that can say thus? if there bee any such, we may well prayse hym. Beholde even amongst the Saintes of God there haue bene founde some chaungeable: and the very heauens are not cleane in thys syghte, no not his Angels, for in them bee bathe founde wickednesse. Howe muche more then is man abominable and vnprofitable in the sighte of God, whych hath drunke (as it were the water of iniquitie) sinne: Therefore dyd it repent GOD that hee hadde made man, because thys malice and frowardnesse was greate vppon the earthe, and his thoughts were alwayes enclined vnto euill: for thys cause creepng inwardly moued with sorrow, hee destroyed man whome hee hadde made in the fyrst age.

But yet for all thys, the iniquitie of manne dyd abounde, and the charitie of many waxed colde. All men wente astraye, and were become vnprofitable, and there was not one that dyd good, no not one. For the whole lyfe almost of mortall men, is full of sinne and iniquitie,

He, in so much that scantely one can bee
 founde whiche doeth not declyne on the left
 bande: whiche doeth not returne to his for-
 mer wickednesse agayne, and pyne away
 in uncleane corruption: but rather to increace
 their offences, they doe bragge and boaste,
 when they have done amisse, and reioyce
 in their wicked doings: they are replenished
 with a pride of abomination: as with ma-
 lyce, fornication, courtoousnesse and vyce:
 they be also fraught wyth envy, man slaugh-
 ter, contention, detraite, rail, will, and ha-
 tred: they may be whisperers, tale bearers, &
 seditious persons: hateful to God, conta-
 mious, proud, high mynded, inventors of
 mischief, disobedient to their parents, with-
 out discretion, without order, without love,
 without keeping of league or promise, and
 without charity. With such men, yea and
 with women, the world doeth abound as
 with men of surdy senses, with tyrants, di-
 loyal subiectes, committers of Symonye,
 committers of rapes, hypocrites, ambitious
 persons, courtoous men, robbers, pyrates, vy-
 olent spoylers, extortioners, blunders, forgers
 of instruments, committers of sacrilege,
 with trayters and hears, with flatterers and

Rom. 8

vol. 111

deceytfull menne, wyth sowers of debate
and subtyle persons, wyth gluttons and
drunkardes, wyth adulterers and incestu-
ous persons, wyth effeminate and leude
men, wyth suche as bee slowe and neg-
ligent to doe good, wyth suche as bee vayne
and prodigall, furous and angrie, im-
patient and vncostante, wyth sorcerers
and southsayers, wyth perjured and cur-
sed menne, wyth presumptuous and arro-
gante, wyth those that bee barde of beliefe
and desperate, and to conclude, wyth all
kynde of ambitious menne. But as the
smoke vanissheth awaye, euen so shall they
decease: and as the waie doth melt before
the fyre, euen so shall sinners before the face
of God.

Psal. 67

Of the griefes and tormentes which
euil men doe suffer at the
houre of death.

Chap. 40.

The euil liuers doe suffer foure paines
at their death. The first is the an-
guysh of the hodye, which is so greate
and so extreme, that the lyke neuer was,
nor is felte in this lyfe at any tyme, before
the

the dissolution of the soule from the body. For it seemeth in some men through the greate payne they do sustain in their traunce, without any motion, y they do make away them selues: for the violence which they suffer is so strong & incōparable, bycause those naturall bonds & knots betwene y body and the soule are broken insunder. Wherevpon the prophete lamenting, saith thus in hys Psalmes: The torments of death haue beset me rounde about: there is not so much as one member, no not one ioynte in the whole body, which is not stretched in y intollerable dole & pang. The second painie is, when the body being altogether wearied & spotted of his strength, y soul doth see in a moment more freely & with much more libertie all the good and euill deeds which the man hath done in all his life time, which al are presented before the inward eyes of the soule. And this torment is so greate, & the calling of things past to remembrance is so grievous, that the soule it selfe being thereby very much troubled, is forced to declare & reuerse it. Wherevpon the Psalmist saith: The flaming or running streames of iniquitie haue troubled me. for as y running streames come w great violence and force, and

Psal. 17
& 114.

Psal. 17

Plal. 17

and seeme to overthrow and cast downe all things they fynde in the way : even so shall the naughtie man at his death sodainely beholde the workes which he hath don, be they good or euill. The thirde payne is, when the soule beginneth to iudge iustly and doeth see all the tormentes of hel (which bee deuē vnto him for his sinnes) approach neere, and as it were ready to fall vpon him: wherevpon the Psalmist sayeth : The dolors of hel haue compassed me aboute. The fourth torment is, when the soule yet remayning in the body doth beholde and see wicked spirits readye to receyue it : at which instant the grieve and torment is such, and the feare so greete, that the silly soule being in great anguish, returneth and recopleth backe agayn, so long as it may, into the body, that thereby it may redeeme some parte of the tyme, in the which it shall be in captiuitie.

Of the coming of Christ at the houre of every mans death. Chap. 41.

Both good and euill mē, before the soule depart out of the bodye, doe see Christ vpon the crosse. The euill and wicked man doth see him to his confusion, that he may be ashamed

ashamed and blush, in that he is not saved by
 the blood of Christ, his offence so requyring:
 and therfore in the Gospel it is sayde to wic-
 ked and euil men: They shal behold and see
 him whom they haue perled and wounded:
 whiche is vnderstande at the comynge of
 Christ to iudgemente: and also at hys com-
 ming at the day of euery mans death. But
 the good man doth beholde Christ vppon the
 crosse to his greate ioye: as we gather by the
 wordes of his Apostle whiche sayeth: vntill
 the day of death, when Christ vpon the crosse
 shall appeare vnto the good and euill. And
 Christ himselte sayth of saint John the E-
 uangelist: I will that he remayne so vntill
 I come, that is to witte, I will that hee re-
 mayne in his birginitie vntill I come to hys
 death. Wee reade of foure comynings of
 Christ: two of them be visibly, and two in-
 visibly: He came visibly in humilitie, to re-
 deeme the worlde: and hee shall come visibly
 in his maiestie to iudge the worlde. Of hys
 inuisible comynings the firste is when hee
 cometh into the minde of man by grace.
 according to the saying of our Lord in saint
 Johns Gospel: wee shall come vnto hym
 and dwell with hym: The seconde is at
 the

Iob. 19

Zacharie. 12

1. Ti. 6

Iohn. 21.

Iohn. 14

Apocal: 2:

the death of euery man . And therefore saith
 Saint Iohn in his Apocalipse , come vn-
 to mee Lorde Iesus . At whose comming
 that we may bee founde watchful and dili-
 gent seruantes, let vs endeuor our selues to
 serue and feare him in holinesse and pure-
 nesse of life, to whom with the father
 and the holy ghost be all honour,
 maiestie, glory, power, and
 dominion for euer
 and euer:

(. . .)



The thirde Booke of the Mirror of mans lyfe.

Of the putrification of the body when
the soule is departed.

Chap. I.



The soule of man (sayeth the
Prophet) shall depart from
him, and hee shall returne
again into earth sed whence
he came. In that day al hys
thoughts & worldly inuen-
tions shall perishe. O how many & how wo-
derful greates are y^e Imaginations of mortal
men aboute worldly prouision: but when
death shall prevent them, al theyr deuises and
inventions shall soone vanishe away, and they
shall quite decay, euen as the shadowe when
it declyneth, or as the Grassoppers whiche
soone are shaken from the graine. Further-
more, when the body and soule are separate
asunder, the shall they forsake wth great griefe
& sorow such things as they loued in this life
most derely. For there is a terme appointed
the which can not be escaped, at what time
earth shall returne into earth, as it is wryten:

Thou

Psal. 145

Psal. 108

Iob. 14

Psal. 103

Gen. 3

Psal. 103

Book of
Iesus. 10.
Iob. 21.
Esay. 31

Iob. 13

Iob. 17

Iob. 25

Thou arte earthe, and shalt re-urn into earthe
agayne. Bycause it is a greable to the course
of nature, that every mortall thing shoulde
be resoluied againe into the selfe same sub-
stance, whercof it was earst made: Therfore
(sayth David) the spirites of men shall bee
taken away from them, and they shall re-
turne into dust. But when man shall dye,
his inheritance shall bee with brute beastes
and serpents, for all men shall sleepe in the
dust, and the wormes shall eate their flesh,
euen as the moth the garment, as bee doeth
denoure the wolfe. I shall be consumed
(sayth Job) as corruption, and as the gar-
ment which is eaten of the mothe: I sayde
vnto rotnennesse, thou art my father, and I
called the wormes my mother & sister. Man
is but a masse of putrifaction, and the sonne
of man is but corruption. O what a loth-
some parentage is that, where rotnennesse
is the father? and what an vncleane stocke is
that, whiche is vnited with wormes? For man
is conceived in corruption, and in the bur-
ning heate of foule luste, vppon whose dead
carkasse the wormes doe waite as moun-
ters. In his life time he bringeth forth trou-
blesome and tedious bemyne, & after death
his

his flesh engendzeth wormes : whilst hee
 liueth, his body yeldeth noysome & odious
 things: and when hee dyeth hee becommeth
 a lump of foule and vncleane corruption.
 During this lyfe his only care is to nourish
 and maintaine one, but when he is dead, he
 shall feede & sustayne a number of wormes.
 For what is more vgly and filthy to behold
 than is the byle corpe of a dead man ? And
 what is more horrible vnto the sight, than is
 the body, whē the soule is parted? Hee whose
 embracings to vs were plesante whilst
 lyfe endured, the verry sight of hym after
 death shall bee moste noysome . What
 profite then may wee reape of our ryches?
 what good shall wee fynde of our deli-
 cate bankettes ? or what then shall auayle
 vs our dayntie dyet ? They shall not deli-
 uer vs from the daunger of death : they shall
 not defende vs from the hungry wormes:
 they shall not preserue vs from loathsome
 saours. Wee haue seene hym despyled and
 cast into graue, whiche of late late most glo-
 riouslye in his princely throne. The courte-
 er that walked in sumptuous attyre , lyeth
 now in the earth vnseemely to beholde :
 and hee that was fedde with delicate fare, is

nowe to bee deuoured of wormes in the
grounde.

Of the heauy remembrance of the dam-
ned soules. Chap. 2.

Booke o:
Iesus. 7

Esay vlt.

Iudeth. 16.

Booke of.
Wildo. 4

Wildo. 5

The torments of wicked men shall bee
the worrne, and fire. And both of these
haue sondry operations: For the one worketh
inwardly, & the other tormēteth outwardly.
The worrne which worketh inwardly doth
alwayes eat & denour y hart: & y fyre whiche
tormēteth outwardly, doth alwayes burne
& consumeth y body. The worrne of the (saith
the Prophet) shall neuer dye, and the yre
shall not be quenched. Our Lord wyll sende
fyre and wormes for the y fleshe, that the
may burne and feele the smarte for euer.
The worrne of conscience shall breke them
repentaunce shall trouble them, and per-
plexitie of minde shall tormēt them. For
they beeing fearefull and tymorous, shall
call to remembraunce the y sinnes, as
the y owne wickednesse shall bewy then
and thus they shall lye within thei
selues: What goodnesse haue wee pr
cured by our pryde? or what profite ha-
wee obtayned by worldly pompe and
nit

little? and what can our riches nowe auail
 vs? All these things are gone & passe, euen
 as the shadowe, or as the shippe which passeth
 ouer the raging waues, whose track is neuer
 scene agayne. So wee mortall men whiche
 are borne into this world, doe quickly pe-
 rishe and decay, and swiftly approche vnto
 our ende. Of vertue, wee are scarcely able
 to shewe any signe at all, but wee are con-
 sumed in our owne malice and wicked-
 nesse. Therefore with greate vexation of
 mynde shall the damned soules often re-
 member those things, whych with great mirth
 and ioylitie, they did commit in thys life:
 that the remembrance at all may augment
 thyr payne, whome the stung of conscience pro-
 uoked to wickednesse.

Of the vniuersall repentance of
 the damned. Chap. 3

They shal say vnto themselves repētting:
 We haue gone astray from the waye of
 truth, and the lighte of righteousnesse hath
 not shyned vpon vs. Then shall they crye
 vnto the mountayns, and say, O you mount-
 taynes fall vpon vs, and you hilles roauer
 vs. They shal repent to their pain, but their
 conuersion shal not obtayn pardon. For it is

Wisdom. 5

Iuc 23.

Ag. 6.

Luc. 16.

according vnto iustice, & those which would not repent when they might, shal not (when they desire) obtaine mercie. God gaue them oportunitie and space to repent, and they abused his time of long sufferance. And therefore sayde the riche man which was tormented in hell : O father Abraham, I beseeche thee, that thou wouldest sende Lazarus vnto my fathers house, that he may signifie vnto them what is becomme of mee, leasse that they also fall into this place of tormentes: vnto whom after it was answered, that they had the lawe and the Prophets, let them heare them : hee did immediatly replie saying: No father Abraham, they wyl not giue eare vnto them, but if anye of those that bee dead shall goe vnto them, they wyl repent. The riche man then being in hell, did repent him : But bycause he knewe that his repentance did nothing aauyle hym, hee desired it might bee declared vnto his bretherne, that they might doe fruitfull repentance in thys world. For that it doeth then profite a man of sinne to repent him, whilest as yet he may commit any sinne.

Of the manifolde and diuers paynes
of Hel. Chap 4.

The paynes of Hel are many and of di-
 uers sortes. The firste payne is the
 payne of fyre. The seconde is the payne of Math. 13
 colde. Of these two our Lorde speaketh in
 the gospel, where he sayeth: there shal be we-
 ping & wailing wth gnashing of teeth, which
 is by reason of the colde. The thirde paine of
 hell is the foule saour: and of these three
 paines y^e Psalmist maketh mention whē hee Psal. 10
 saith, fire, brimstone, and the spirite of great
 tempests. The fourth paine shal be woyns.
 which shal neuer cease. Whereof the prophet
 (saith thus) Their woyns shal not dye, and
 their fire shal not goe out, for it shal neuer Esay. cap.
vlt.
 be extinguished. The fifth payne shal be the
 sharpe whips of the tormenters: whereupon
 the wise man saith thus: Judgements are Prou. 19
 prepared for blasphemers, and beating ham-
 mers are made ready for the bodies of the
 foolish. The sixt payne shal be sensible dark-
 nesse, both inward and outward, which Iob
 meaneth when he sayth, The land of misery Iob. ca. 10.
 and darknesse, where is y^e shadowe of death.
 Of the damned soule speaketh also y^e prophet
 David in this sorte. And hee shal neuer Psal. 143

1. King. 2.

Dan. 7.

Apocal. 5

Pal. 9

see light. And in another place it is written thus of the damned: The wycked man shall keepe silence in darknesse. The seventh payne shall bee the confusion of sinners: for then as it is written in Daniel, The bookes of mans conscience shall bee opened, and all his doyngs shall bee made manifest. The eight payne shall bee the horrible sight of diuels, which shall bee seene through the sparkes rising out of y^e vnquenchable fire. The ninth shall bee the fiery chaynes wherewithall y^e partes of y^e vngodly shall be linked. These bellish paynes are ordeyned for the wicked and sinful persons: to witte with shall be tormented those that folowe lewde desires and fleshy lustes: those that are extortioners and spoylers of their neyghbours: those that are puffed up with enmie and malice: those that haue prouoked Gods vengeance through the multitude of their sinnes: those that are despisers and neglecters of the truth: those that are impatient and wilful offenders: and those that are committers of mischief and foule acts, folowing the wanton desires and vnlawful affections of the fleshe.

Of the vnſpeakable anguiſh and torment
of the damned. Chap. 5.

The reprobate whileſt they beholde the
blessed ſoules, ſhall be tormented with
horrible ſcare, weeping & lamenting for very
griefe of minde: and thus ſhall they ſay vnto
themſelues: Theſe be thoſe whom ſometimes
wee made our laughing ſtocks and alwayes
hadde them in deriſion: wee beinge with-
out ſenſe, did accompte their life madneſſe, &
they? ende to become obſcure and without
honour: beholde nowe they are numbred a-
mongſt the children of God, and their por-
tion is amongſt y^e ſaints. It ſhall be a great
punishment vnto y^e wicked, to behold y^e glo-
ry of y^e blessed. And it may be that the blessed
ſoules after the ende of iudgement, ſhall ſee
the reprobate in their torments, according
to the place of ſcripture which ſayeth, The
juſt man ſhall reioyce when hee ſhall ſee
the tormentes of ſinners: But the repro-
bate ſhal not ſee the blessed in theyr glorie,
as the prophet witneſſeth, ſaying: The wic-
ked ſhall not ſee the glory of God. And ſuch
ſhall be the talke of ſinners in Hell: for that
the hope of the bagodiye is lyke vnto ſaw-
duſt, whiche is quyte carped away wyth the

Booke of
Wildom. 5.

Pſal. 57

Eſay. 46.
Wild. 5.

wynde : or lyke vnto the froath of the earth
which is disperled & scattered abroad by the
tempest:andas the smoke which is spred a-
broad with the winde : and as the remem-
braunce of a guest of one day.

Of Hell fyre. Chap. 6.

The fire of Hell is neither nourished w
wood, nor yet kindled by the helpe of a-
ny. But it is created of God, and is made
vnuencheable from the beginning of the
worlde. For it is witten: Hee shall bee
deuoured with fire whiche is not kyndled.
This hellishe fyre is supposed to bee vnder
the earth according to the place of Esay,
where he sayth: the Hell whiche is vnder the
earth is vexed and disquieted agaynst thy
comming: but every place is penall to the
reprobate, whiche alwayes & in all places ca-
rye their paine and torment agaynst them-
selues. I will bring forth from y^e middest of
thee (saith God,) by y^e mouth of mys prophet,
fire whiche shall deuoure thee. The fire of
Hell shall alwayes burne and shall neuer
giue light: it shall alwayes yeelde thee an
extream heat, and yet shall it neuer con-
sume that which it burneth: it shall alwayes
afflict

Ezech. 20

Iob. 20
Esay. 14

Ezech. 28

afflict and neuer sayle. In Hell the darknesse is exceeding grate, the bytternesse of paynes passeth all measure, and the continuance in miserie is without ende. Caste byn bounde hand and fote (sayeth our Savioure speaking of the sinner.) into bitter darknesse, where there shall bee weeping, wayling, and gnashing of teeth. Every parte of the body shall sustaine for his synnes a propre torment, that the wicked may bee punished in that wherein hee hath offended. For it is wrytten: Man shall bee tormented in those things, by the whiche he hath transgressed. Wherefore he that dyd synne with his tong, was punished in hys tong. And therefore did the proude riche man cry, saying: father Abraham haue pitie vppon me, and send Lazarus vnto mee, that he maye dyppe the toppe of his finger in water, and coole my tong, wherein I am tormented in thys burning flame.

Math. 22

Wildo. 16.

Luke. 16

Of the darknesse of Hell.

Chap. 7.

The reprobate and damned soules shall not onely bee covered with outwarde
I.v. darknesse

Esay. 26.
Ezay. 60.

darknesse, but they shall bee also entwadded
in inward darknesse, for so muche as they
shall be deppriued both of the spirituall & cor-
porall light. For it is writtē: Let the wic-
ked man be taken away, that hee do not see y
gloze of God, who only shall then be for an
euertlasting light. The reprobate truly shall
suffer such griefe and sorow of mind in their
paynes, that their thoughts shall be fixt on no
other thing but only vpon the vehement an-
guish & griefe of torment, which they shall
feele. It is reported, that a certaine Scholer
after his death did appeare vnto his maister,
and declared vnto him that he was a dam-
ned soule: forthwith his maister demaunded
of him, whether there were any questions or
controuerfies moued amongst the damned
soules in Hell: vnto whom he made answer
that there was nothing in hell, but paine and
tormente. Solomon also speaking of the
worldling, sayeth thus: In Hell whether
thou makest hast to go, is neyther worke nor
reckening: knowledge, nor yet wisdomē:
for there shall be so great forgetfulnesse in y
reproued of God, with suche blindnesse of
hart, and so maruellous a confusion of rea-
son, that neuer or seldome they shall haue a-
ny

Booke of
the Prea-
cher. 6.

the good thought of God, nor scarcely shall
 take their breath, to confesse his holy name:
 For from the dead man all acknowledging
 of God doth vanish away, euen as from one
 that is not at all. For it is written, the dead Booke of
Iulius. 17
 shall not prayse thee Psal. 113 O Lord, neyther shall
 they whiche goe downe into Hell exalte thy
 name. Hell shall not confesse thee Eccl. 38. O Lord,
 and death shall not set forth thy prayse.

Of the confusion of paynes.

Chap 8

Give me leaue (saith Iob) that I maye Iob. 10
 bewaile a while my grief before I goe
 into the land of darknesse, a land couered
 with the dimnesse of death, a land I say full
 of misery and darknesse, where is the sha-
 dowe of death, and where is no order but
 encelassing terror, and quaking for euer.
 There shall bee an order in the quantitie of
 those bellish paynes, bycause in what so euer Luke. 6
 mesure you haue mesured to others in this
 life, in the same mesure shall it be measured
 you againe, to the end they which haue most
 greuously offended, may be y^e soer punished.
 For they whiche are mightye, shall suf-
 fer mighty and great torments. But there Wisdom. 9.
 shall be no order in the qualitie of thyngs, Iob. 10

by

Iob. 24

bycause suche miserable sinners shall goe from the extreame colde water of snowe, vnto exceeding greate heate of burning fire, that the suddaine mutation of those contraries, may make their torment the more vehemente. For I haue seene it tryed by experience, that if any colde thing be presently added to the place whiche is burnt, it shall cause the party forthwith to sustayne a more ardent and greuous payne,

Of the continuance of the paynes in
Hel. Chap. 9.

Psal. 48

The wicked (saith y^e Prophet) are thrust into Hell like sheepe, and deathe shall deuoure them. This is spoken after the similitude of brute beastes, whiche do not pull the grasse vp by the rootes, but feede onely vpon the toppes thereof, that the grasse may growe againe for their pasture. Euen so the vngodly, beeing as it were fode vnto death shall alwayes reuiue againe to death, that they may be euer dying. Like as y^e Poet sayth of Titius, whiche alwayes consumeth in Hell, and yet reuiueth againe, so that still in suche sorte he is languishing, that he may euer perishe. Then shal death be immortal,

OF MANS LYFE.

mortall, and the deade shal liue, whiche are
 deade to life: they shal seeke after death and
 shall neuer finde it, bycause they had life, and
 lewdely they lost it. Hearken vnto Sainte
 John who sayth, in those dayes men shall
 seeke for deathe, and shall not fynde it, they
 shall desire to die, and deathe shall flie from
 them. O deathe howe sweete and pleasaunte
 shouldest thou be to them, vnto whom thou
 hast bene bitter? they shall mosse desire thee
 which did most abhorre thee.

Apocal. 9¹

Of the euerlasting paynes of the dam-
 ned soules. Chap. 10.

L Et no manne flatter him selfe and saye, Psal. 102
 that God will not alwayes be angry,
 and that hee will not be offended with sin-
 ners for euer, but that hys mercies are about
 all his workes: bycause that God when hee
 is offended with sinners, will not forget to
 haue mercie vpon them: neyther doth he hate
 any thing that he hath made. Let no man
 I say, reason in this sort, making that an ar-
 gument of his error. which our Lorde sayth
 by the mouth of his Prophecie: They shal bee
 gathered together euen as a bundel, into the
 lake, and there shall they be shut in prison, &
 after

Psal. 144

Wild. 11.

Psal. 88.

after many dayes they shal bee visited: for nia
 did sinne but for a time, and therefore God
 will not punish him for euer. **O** vaine hope.
O false presumption of the damned soule.
 Let him not be deceived through this bayne
 error, that hee can bee redeemed for anye
 pryce, bycause that in Hell there is no re-
 demptio. Sinners shal be gathered together
 in y lake, & shal be shut vp in prysen, that is
 to say, in Hel, where they shal be tormented
 without their bodies, until y day of Judge-
 met: & after many dayes, that is to say, after
 they haue appered with their bodies in iudge-
 ment, they shal be visited, not to their salua-
 tion, but to their greater punishment: for af-
 ter that daye they shal be more greuously
 tormented. And in an other place it is thus
 sayde: I wyll visite their iniquities wito the
 rod, & their sinnes with stripes. God there-
 fore is angry w his predestinate for a tyme,
 bycause he doth chastise every childe that be-
 loneth, of whome that place is vnderstode,
 where it is sayd, He will not be angry with
 them for euer. But God is angry with the
 reprobate for euer, bycause it is mooste agre-
 able to iustice, that the vngodly whiche doth
 offend God for euer, shold suffer his reuenge
 eternally.

OF MANS LYFE.

eternally. For although power to sinne doth
 faile y^e sinner, yet doth he neuer shake off the
 wicked will to sin: for it is writtē, The pride
 of them which hate thee O Lorde, dothe al- Psa 78
 ways increase & a scō. The reprobate being
 become desperate, & without hope of obtay-
 ning pardone at Gods handes, shall not be
 made humble and meeke, but the hatred and
 malice of the shall so increase, that they shall
 wish he wer not, by whose means they haue
 such an unhappie being: They shall curse the Apocal. 1
 most highest, & shall blaspheme the great and
 mightie God, complayning against him in
 that he hath created them to sustayn punish-
 ment, and doth neuer incline himself to take
 mercy on them, or else to graunt them par-
 don. Heare what S. John sayth: There did
 a greate hayle (saith hee) fall downe from Apocal. 1
 Heauen vpon menne, and they did blas-
 pheme God for the stroke of thys hayle,
 bycause it was maruellous sore. The
 damned Soule therefore, although hee
 haue losse the power and force of syn-
 ning, yet alwayes shall hee haue the
 affection of wickednesse, and the sting of
 malice still remayning in hym: and that
 which

Innocent III

Eldras .9.

which was Anne to him in this world, shall be his punishmente and torment in Hell: And perhappes it may bee reputed there also as synne, but not the deserte of Anne. And therefore shall the wicked man through the gualte of conscience procured by synne, feele alwayes besides his payne, an inward greefe and torment againste hym selfe. For that whiche in his life tyme hee did not wipe away by repentance, God doeth not forgive it afterwarde by pardon or indulgence. It then appertayneth unto the greate iustice of hym that iudgeth, that they neuer wante the payne of hell, who in their life were neuer withoute synne. Truly they woulde (if they coulde) haue liued for euer, that they might haue sinned without ende or ceasing. For he that forsaketh not Anne in thys life, seemeth alwayes desirous for sinnes sake to liue.

Testimonies of the eternal punishments
and tormentes of hell.

Chap. I r.

Esay. 33

Which of you (sayth the Prophet) is able
to dwell wth perpetual denouring
and

and euermastng fire ? of which of you will
 sojourne wth heates whiche neuer shall cease:
 They shall be (sayth he) smoke in my furie, Esay. 65
 and as a burning fire all the day long, whych
 shall not be put out in the night, but the
 smoke thereof shall rise and encrease for e-
 uer. I will giue you to bee a perpetuall re-
 proche (sayth our Lorde by Hieremie his Pro- Hier. 23
 phet:) and an euermastng ignomie whych
 shall neuer be blotted out through obtuion.
 And they whiche haue slept vpon the dust of
 the earth, shall watch (sayth Daniel,) some to Daniel
 obtayn life euermastng, other some to become
 a reproche, that they may alwayes see it. And
 the wise man saith, that after the wicked and
 vngodly man is departed out of this life, Prou. 11
 there shall be no more hope of him: but his per- Prou. 6
 dition shall fall vpon him out of hande, and he
 shall be suddenly torne in pieces, and neuer
 shall finde any medicine or remedie thereof a-
 gayne. If any shall adore y^e beast and his I- A pocal. 14
 mage he shall (sayth S. Iohn) drinke of the
 vine of Gods wrath, and shall be tormented
 with fire and brimstone: and the smoke of his
 tormentes shall rise and encrease for euer:
 neyther shall hee rest day nor night, whych
 shall worship the beast and his Image: The Mich. 25
 R. truth

truth it selfe shall confirme this saying, whē
 he shall come to iudgement, and reprove the
 reprobate in these wordes: Goe you accursed
 into euermlasting fire, whiche is prepared for
 the Deuil and his angels. If therefore ac-
 cording to Gods iudgement all credit doth
 consist in the persons of two or three, howe
 much more then shall that appeere euident
 and cleere which is witnessed by the mouth
 of so many concerning this truth proponed.

Of the day of iudgement.

Chap. 12.

Esay 13.

BEhold therefore (sayth the Prophet) the
 day of our Lord shall come cruelly,
 full of wrath, full of anger and fury, to bring
 the earth into a desert, and to destroy the sin-
 ners thereof. Bycause the Stars of Hea-
 ven and the brightnesse of them, shall not
 appeare or be seene, and the Sunne shall be
 darkned in his rising, and the Moone shall
 not giue forth his light. And I will visite
 the wickednesse of all the world, and the in-
 iquitie of the vngodly. I will also cause
 the Pride of the vnfaithful to cease, and wil
 plucke downe the arrogancy of the mighty.
 For al power shall be dissolued, and the hart
 of euery man shall consume & wast away.

To.

OF MANS LYFE:

Booke.

Torments and griefes shall possesse them, they shall mourne as women do in childe-bed, every one of them shall bee astonied at his neighbour, and their countenances shall be defaced with fire. That day shall be a day of anger, a day of tribulation and anguish, a day of calamitie and miserie, a day of darknesse and obscuritie: yea it shall bee the day of trumpets and of noyse, because our Lord will with hast make an end of al those that do inhabite the earth. And that day shall suddenly come vpon all such as dwell vpon the face of the earth, euen as a snare. For as lightning cometh out of the East, & goeth into the West, euen so shall the comming of the sonne of man be: And as the Thiefe cometh vnloked for, euen so shall the son of man come in the night, and when they shall say amongst them selues peace & securitie, then shall a sudden death come vpon them, as dothe the payne of a woman with childe, and they shall not escape.

Ibidem.

Sophonia. 2.

Luke. 21.

Math. 24

1. Thej. 5.

Of the tribulation that shall goe before the day of iudgement. Chap. 13.

There shall great tribulation goe before the day of Iudgement, such as neuer was from the be-

Math. 24.

E. ij.

the be-

Luke. 28

Math. 24

2. Theff. 2

2. Theff. 2.

ibidem.

Ezay. 31.

Mal. 4.

beginning of the world vnto this time, neyther shall be. And brelesse those dayes were shortned, there shoulde be none saued. For nation shall rise against nation, and kingdome against kingdome, & there shalbe great earth quakes euery where, there shalbe pestilence, hunger, terroz, and diuers signes shall appeare in the heauens: as in the Sunne, the Moone and the Starres, ther shalbe oppresings of people vpon the earth, and thorough y noise of the raging seas & flouds, and thorough y expectation of such horrible thinges as shall come vpon the world, men for feare shall wither away. Ther shall arise vp false Prophets, and they shall giue great signes & wonders, so that the very elect of God (if it were possible) should be brought into erroz. Then shall the man of sinne y sonne of perdition be reuealed, which letteth him selfe against God, & extollet him selfe aboue that which is called or worshipped as God, inso-much y he shal sit in the temple of God, shewing him selfe as though hee were God, whome our Lord Iesus shall destroy with y breath of his mouth. But before the great and horrible day in the which our Lord shal come, Ely the Prophet shall be sente, and he shall

OF MANS LYFE.

Booke.

Shal conuert the hartes of the fathers towards
their childzen, and the hartes of the childzen to-
wards their parēts: with whom also Enoch
shall come, and they shall prophesy a thou-
sand two hundred & threescore dayes, clo-
thed with sackcloth: & when they shall finishe
their testimonies, y^e beast which shall rise up *Apocal. 11*
from y^e botomlesse pit, shall war against the
& shall overcome and destroy them, and their
bodies shall lie in the streetes of the great ci-
tie, which is spiritually called Sodome, or E-
gipt, wher our Lord was crucified. And af-
ter thre dayes and a halfe, the spirite of lyfe
shall enter into them agayne.

Of the signes going before the latter
day. Chap. 14.

Immediatly after the tribulation of the *Math. 14*
dayes which we haue mentioned, the
Sunne shall bee darkned, and the moone, shall
not giue hir light: the Starres shall fall
from the heauen, and the powers of the hea-
uens shall moue, and then shall the signe of
the sonne of man appeare in the heauen.
Then shall all the tribes of the earthe be-
wyle them selues. The Kings and Prin- *Apocal. 6*
ces of the earthe (saith Saint Iohn) the tri-
bunes and riche men, the mightie and the
strong

Is. 11.

Math. 24.

1. Thes. 4.

John. 5.
Rom. 8.

Apocal. 20

Luke. 21.

strong: to be short, every man be he bonde or free, shal seke to hide themselves in denues, amongst the mountaynes, or rockes, and they shal say vnto the mountaynes fall vpon vs, and hide vs from the face of hym which sitteth vpon the throne, and from the wrath of the Lambe, because the day of his wrath is come. And who shal be able to endure it? He shal send his Angels with a trumpet or loude voyce, and they shal call together his elect, and gather them from the foure winds, and hypermost parts of y^e hea- uens, euen vnto the ends of the earthe. Then shal our Lord him selfe (saith the Apostle) at the voyce of an Archangel, and at the sound of the trumpet of God, come from his hea- uenly throne, and al they which be in theyr graues, shal heare the voyce of the sonne of God, & the good shal procede to the resur- rection of life, but the euil to the resurrection of iudgement & damnation. Death & Hell shal surrender their deade which shal be in them, & every eye shal see, yea eue they whiche haue pickt against him: and al the tribes of the earth shal mourne. Then shal they see the sonne of man comming in a cloude with greate power and maiestie. But oure Lord

Lord shal come to reuenge the wickednesse
 of the worlde, not with his Apostles onely
 but also with the senators of his people: wher
 vpon the wise man saith thus, Her husbände
 a noble man in his gates, when he shal sitte
 with the senators of the earth &c. For they al-
 so shal sit vpon the twelue seates of the tribes
 of Israel. I did looke saith the Propbet Da-
 niel, vntil the thrones were set vp, and the
 auncient of the dayes latte him downe: hys
 garmente was as white as snowe, and the
 heares of his heade were as cleare and as
 white as woll: his throne were the flames
 of fire, and the wheelles thereof were bur-
 ning fire: and from his countenaunce proce-
 ded a raging streame of fire. Thoulandes of
 thousandes did minister vnto him, and
 tenne hundred thousandes did assist him. Our
 Lord (saith Dauid) will come openly, hee is
 oure God and wil not keepe silence: fire
 shall burne in his syght, and there shal bee a
 mighty greate tempest rounde about him.
 He hath called vppon the heauen from a-
 boue, and the earth below, to iudge or dis-
 cerne his people. Then shall all nations
 bee gathered togyther befoze hym, and hee
 shall separate the one from the other,

Prouer. 31

Math. 10.

Capit. 7.

Psal. 49.

Math. 25

K. iij.

as

as the shepheard doth separate his sheepe from his kiddes, and he shall set the sheepe on the right hande, and the kiddes on his lefte.

Of the power, wisdom, and iustice
of the Iudge. Chap. 15.

Luke. 21

Iob. 26.

Esay. 33.

Psal. 142.

Psal. 129.

O howe greate shall the trembling and feare be in that day? What weeping and wayling shall then be hearde? For if the pillers of heauen do tremble and shake for feare at his coming, if the Angels of peace shall then weepe bitterly, what shall sinners doe? if the iust man shall very hardly be saued, how then shall wicked and sinful men shew their faces? Therefore dothe the Prophet David exclaime and say, *Lord enter not into iudgement with thy seruant, for in thy syght no man shall bee iustified: and agayne, If thou O god walte obserue and marke iniquities, O Lord who shall be able to sustayne it? For what is he that doth not feare a most iust, a wise, and most mightie iudge? I call hym a most mightie iudge, bycause no man can auoyde his sight: hee is a wise iudge, bycause the faultes of men cannot be hidden from him: And hee is a most iust iudge, bycause no man can corrupt*

corrupt him . If we looke for courage, he is
most strong in force, and wise in hart. If re-
quie in iudgement should be required,
there is none that dareth beare witnesse for
mee. If I should iustify my selfe, my owne
mouth will condemne mee. If I shal shew
my selfe as an innocent, it shal declare mee
to bee but forward and wicked, although I
doe appere simple. He sayd the worde, and
all things were made: He gaue commaun-
dement, and they were created: He calleth
vpon the starres, and they answere, wee bee
heere: He maketh his Angelles spirites, and
his ministers a flame of fyre. Vnto whose
will nothing doth resist, and vnto whome
no word is impossible: And at whose name
euery knee doth bowe, as well of those that
bee in heauen as vpon the earth, and vnder
the earth. His sight no man can flye
(as the Prophet sayeth) For if I shall (saith
he) ascend vp into the heauen, thou arte there:
if I shal descend into hell, thou arte at hand
also, Hee is the searcher of the reynes and
hartes: vnto his eyes all things are open.
Hee numbzeth & telleth the droppes of rayne,
and the sands of the Sea, God is the Lord
of knowledge, for he hath the knowledge of

Iob. 9.

Baruch. 3.
Pla. 32. 148

Baruch. 3.

Psal. 103
Rom. 9.

Ibidem.

Rom 14.
Philip. 3.

Psal. 138
Hebr. 4.

Hier. 17.

Eccle. 18.

R. b.

all

all things befoze they come to passe. Hee is priuy vnto euerye thing, and a searcher oute of secreete and hidden things. No man can be hidden from him, as the Apostle sayeth: There is no creature inuisible in his sight: He is a iust and a stoute Iudge, and a long sufferer: who neither for prayer nor for hire for loue nor hate, doth once decline from the pathe of righteousnesse, but alwayes marching in the high way, passeth ouer no euill unpunished, ne leaueth any good deed unrewarded. Therefore can no man corrupt him, according to the Psalmist. Thou O Lord rewardest euerye one according to hys desertes.

Hebr. 4.
Psal. 7.

Boetius lib
de consol.
Philoso.

Psal. 61.
Iere. 18

Of Gods Iudgement. Chap. 16.

What is he that will not feare that kind of examination, wherein the selfe same shall bee both the accuser, the aduocate, and the iudge? for he shall be the accuser, when hee shall say vnto the wicked: I was hungry, and you did not giue mee to eate: I was thirstie, and you gaue me not to drinke. He shall play the aduocate, when he sayeth: As long as you did it not to anye one of these little ones, so long you dyd it not to mee.

Mat. 25.

Ibidem.

me. He shall sustayne the person of a iudge, when he dothe inferre this of that which hee sayde before, Get you hence away from mee you accursed, into euermlasting tye. No witnesse shal be necessary in that iudgemēt: For that then the secretes of darknesse shall be most manifest. For there is nothing hydden which then shall not be reuealed. The bookes of mens conscience shall then be opened: then shall the deade be iudged of those things which be wrytten in the booke: for their workes shal folowe them. **O** Lord what greate shame or abashment shall then be amongst sinners? What confusion shal there be, when their most detestable crymes shall be euident and manifest vnto all men. Blessed be they (sayeth the Propheete) whose sinnes are forgiven them, and whose offences are couered. For there can be no appeale made frō that sentence. Bycause the father hath giuen all iudgement vnto hys sonne: who shutteth and no man openeth: who openeth and no man shutteth: for the mouth of our Lord hath spoken it.

1. Cor. 4
Daniel. 7

Apocal. 14
Rom. 2

Psal. 31. 1

Iohn. 5.

Apocal. 9.

That

That nothing shall profite the damned soules. Chap. 17.

Ezech. 7.

Apocal. 18

Gala. 6.
Eze. 18.

Math. 12

Math. 18

Luce.

When shall not riches profite them, their worldly honours shall not defende them, their friendes shall not helpe them, nor their golde and siluer shall not bee able to deliuer them in the day of our Lordes fury. All the Kings of the earth shall weepe and lament, when they shall see the smoke of the fire, for feare of their torments. What then shall you doe in the daye of our Lordes fury? in the day of visitation and calamitie comming a farre off? vnto whose helpe wil you haue recourse? Every man shall beare his owne burthen: The soule that sinneth shall dye. A straight iudgemente wherein men muste make an accompte, not of theyr deedes only, but of every idle worde which they haue spoken. This must they doe in the day of iudgement, on the which day the debt with the interest shall bee demaunded of them, even vnto the last farthing. Who can therefore flye away from the wrath of hym which shall come? The sonne of man shall sende his Angels, and they shall weed from his kingdome all scandalles and offences, and those also which haue committed wickednesse:

kednesse : and they shall also bynde bundels
 of faggots to burne , and shall putte them
 into the chimney of the hote burning fire,
 where there shall be weeping and wayling
 with gnashing of teeth : mourning and cry-
 ing with terrible payne : noyse and clamor:
 feare and trembling : grieve and sorowe:
 darkenesse and anguish : bitterness and mi-
 sery : penurye and torment : with grieve of
 mynde, sadnesse, and forgetfulnesse. confusi-
 on, wrestings, pinchings, sharpenesse and
 terror, hunger, thirst, colde, and heat,
 bymstone and burning fyre, which
 shall endure for ever
 and ever.

(. . .)

FINIS.



Speculum humanum.

Made by Stephen Gosson.

O what is man: or whereof might he daunt?
From earth and ayre, and ashes first he came:
His tickle state, his courage ought to daunt:
His life shal flit, when most he trustes the same.
Then keepe in minde thy mould and fickle frame:
Thy selfe a naked Adam shalt thou fynde.
I babe by birth both borne and brought forth blinde.
I drie and withered reed that wanteth sap,
Whose rotten roote is rest euen at a clap:
I signe, a shewe, of greene and pleasant grasse,
Whose gliding glorie sodenly doth passe.

I lame and lothsome lymping legged swighe,
That dayly doth Gods frowne and furie feele.
I crooked cripple, boyde of all delight,
That haleth after him an haulting heele,
And from Hierusalem on stilts doth reele:
I wretch of wpath, a sop in sorow sowle,
I bruised barke with billoes all bedowle.
I filthie cloth, a stinking clod of clay,
I sacke of sinne, that shall be swallowde aye,
Of thousand hels, except the Lord doe lende
His helping hand, and loosing blosmes vnbende.

The prime of youth, whose greene vnmellowde yeares
With hoysed head, doth cheeke the loftie skies,
And settes by sayle, and sternelesse ship ysteares,
With winde and waue at pleasure sure it flies:
On euery syde then glaunce his rolling eyes:
Yet hoarie hares doe cause him downe to drowse,
And stealing steppes of age, shall make him slowse.
Our health that doth the web of woe begin,
And pricketh forth our pampred flesh to sin,
By sicknesse soakt in many maladies,
Shall turne our mirth, to mone, and howling cries

The

The weathred haire of perfect golden wirt,
 The cristel eyes, the shining Angels face
 That kindles coales to set the heart on fire,
 When we doe thinke to runne a royal race,
 Shal sodenly be gauled with disgrace.
 Our goodes, our beautie, and our braue aray,
 That seeme to set our heartes on hoygh for aye:
 Much like the tender floure in fragraunt feedes,
 Whose sugred sap sweete smelling saours yeeldes:
 Though we therein do dayly lay our lust,
 By dint of death shal banish vnto dust.

Why seeke we then this lingring life to saue,
 A hugie heape of bale and miserie?
 Why loue we longer dayes on earth to craue,
 Where cark, and care, and all calamitie,
 Where nought we finde, but bitter ioylitie?
 The longer that we liue, the more we fall,
 The more we fall, the greater is our thrall:
 The shorter life doth make the lesse account,
 To lesse account the reckning soone doth mount:
 And then the reckning brought to quiet ende,
 A ioyful state of better life doth lende.

Thou God therfore that rules the rolling skie,
 Thou Lorde that lendes the props wheron we stay,
 And turnes the spheares, and tempers all on hie,
 Come, come in haste, to take vs hence away:
 Thy goodnesse shal we then engraue for aye,
 And sing a song of endless thanks to thee,
 That deignest so from death to set vs free:
 Redeeming vs from depth of darke decay.
 With foure and twentie elders shal we say,
 To him be glorie, power, and praise alone,
 That with the Lambe, doth sit in loftie throne.

FINIS.

40) 20



John Bradshew of ^{the} Atring in ye county of
at summes arising from his cottage in ye
wasteleefe.

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Innocent III